

Oide Gleinne Lir
State of the children of Lir

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OIDE CLOINNE LIR

THE

FATE OF THE CHILDREN

OF

L I R

PUBLISHED FOR THE

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PREFACE.

THE present Volume, "The Story of the Children of Lir," forms the third of the Series of Reading Books in the Irish Language, published by the Society.

Though by no means so modern, either in its language or style, as the last work issued by the Society, it can lay claim to a popularity scarcely inferior to that in which the "Pursuit of Diarmuid and Gráinne" is held. In the imaginative tales of Irish literature, partly founded on fact, and partly on fiction, it is classed amongst what are generally known as "Τρί προυδίζε na Σζέδλδίζεδότδ," *i.e.*, "The Three Sorrows of Story-Telling," the two others being, "The Exile of the Children of Uisnech,"

and "The Fate of the Children of Tuireann," stories held in high favour with the bards, story-tellers, and romance writers of Ireland.

Writing upon these stories, in the third vol. of the "Atlantis," p. 390, the late Professor O'Curry, C.U.I., assigned a higher antiquity to the two last mentioned than he did to the "Tale of the Children of Lir," remarking that he had never met with any allusion or reference to it in the ancient MSS. At the same time, he was inclined to believe, and many will agree with him, that the interspersed little poems argued for it a far higher antiquity than the prose would have induced him to believe, and this led him on to the assumption that the entire piece was, perhaps, at one time in verse, and of the same antiquity as the generality of what are called "Oisín's Poems."

Still, apart from its claims to antiquity, the story is one so popular, and so widely known, that there are few students of Irish mythical lore who have not become ac-

quainted, in a general manner at least, with the fortunes of the ill-fated "Children of Lir," whose "tale of woes" begins with that portion of Irish history which marks the close of the "Tuatha de Danann" rule, and the accession of the Milesians to sovereign power in Ireland. This change the Battle of Telltown effected, and it is to this event the story at its opening passingly alludes. From that time the Tuatha de Dananns had but a mythical existence, having, after their disastrous defeat at Telltown, voluntarily retired to the pleasant hills and plains of Erin, where amongst themselves they still formally adhered to the titles, and claimed the privileges of rulers. Their first king under these altered circumstances was Bodhbh Dearg, chosen at a convention, attended, as the story relates, by chiefs of the Tuatha de Dananns "from all parts of the five provinces of Erin." Lir of Siath Fionnachaidh repudiated their choice, considering that he himself was better entitled to the distinction. He left the assembly and departed home.

Notwithstanding this, he afterwards met his truest friend in his successful rival, and the death of Lir's wife placed it in the power of Bodhbh Dearg to offer to him, as evidence of his friendly feelings, Aobh, the daughter of Oillel of Ara, in marriage. Lir accepted this offer of Bodhbh Dearg, and Lir and Aobh were united. It so happened that their union was but a short one; for after the birth of two sons, Fiachra and Conn, Aobh died, and Lir "would almost have died of grief were it not for the greatness of love with which his mind rested on his four children," two others, Fionnghuala and Aodh, having previously been born. Bodhbh Dearg, anxious that the alliance of friendship he had contracted with Lir should not thereby be impaired, proffered to him Aoife, the sister of Aobh, in marriage, and Lir willingly accepted this second token of the king's friendly disposition towards him, and an union was immediately effected. For a while all went well; but soon the jealousy of Aoife was aroused by the affection with which

Lir and the Tuatha de Dananns regarded the children of her dead sister Aobh ; and one day, as they bathed in Loch Dairbhreach, she transformed them, by her magic power, into four swans, and doomed them to drift on the lakes and by the shores of Erin for the space of nine hundred years, till the day when the spell of their enchantment should be broken. This, by a beautiful idea, suggestive, it would seem, of the early Christian date and authorship of the piece, is made by the story, to coincide with the arrival of Saint Patrick, and the dawn of Christianity in Ireland.

The story proceeds to give their different adventures, their feelings, their sufferings, and finally concludes with their return to their native place, and their restoration by a disciple of Saint Patrick to their human forms, immediately prior to their death.

With modern writers in this department of Irish literature the story has been a popular one. Upon it Thomas Moore, our national poet,

founded the lines, "The song of Fionuala," and Gerald Griffin included it, in a readable and attractive form, in his "Tales of the Jury-room."

The Irish text of the story is founded upon the version which the late Professor O'Curry supplied for vol. iv. of the "Atlantis." He observed that he had great difficulty in compiling it, in the form in which it there appeared, none of the MSS. which had the story having it complete, and those upon which he was obliged to rely were, he adds, "rude and defective, and almost worthless, from their corrupt orthography." It was only after collating six MSS. in Dublin and bringing up the orthography to the standard of the best MS. he had, that he was enabled to supply the deficiencies of which he complained, and prepare a complete version for publication.

The corrupt orthography to which O'Curry alluded was not entirely eliminated from that version, and some words found their way into

print, the orthography of which was evidently based on the pronunciation they had, and still possess, in the language, as it is spoken. It is obvious that these errors escaped O'Curry's attention, as many of the same words re-appear in their correct forms, and the work would, no doubt, have been entirely free from them had he lived to supervise his patriotic labours. In this edition, besides correcting these errors, the orthography has also, for the greater convenience of the student, been assimilated so that the same word may not appear in different forms, as is the case in the volume referred to.

O'Curry's notes and references are also embodied in this edition. His English translation has also been availed of ; nor has it been departed from to any appreciable extent, as it was deemed sufficiently literal to be of use to the student of Irish, and, at the same time, interesting and readable to the general lovers of Irish literature.

With the aid of the vocabulary appended to the work, in which only those

meanings are given which they bear in the text, the student, should he so desire, will be enabled to obtain for himself a more literal translation. He will also find, in many instances, that the meanings in the vocabulary have been illustrated by extracts from the text itself, many of the passages selected for that purpose being those for which a more literal explanation was deemed desirable.

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June, 1883.

THE CHILDREN OF LIR.

ARGUMENT.

1. Tale opens. 2. Convention of the five kings to elect an Ard-Righ. 3. Their names and their choice of Bodhbh-Dearg. 4. Lir dissenting leaves the Convention. 5. His wife dies. 6. He finds a friend in Bodhbh-Dearg. 7. Lir sets out to Bodhbh-Dearg, who gives him a cordial greeting. 8. The marriage of Aobh, the daughter of Oilíoll Arran, with Lir. 9. Their return together. 10. Births of a daughter and three sons, viz., Fionnghuala and Aodh; Fiachra and Conn, and death of Aobh. 11. Mourning at the Sióth of Bodhbh-Dearg. 12. Lir at Bodhbh-Dearg's request espouses Aoife, the sister of Aobh. 13. Bodhbh-Dearg's love and that of the Tuatha De Danann for the children of Aobh. 14. Aoife's jealousy. 15. She contemplates their destruction. 16. She fails to combine her attendants in her designs. 17. She transforms Fionnghuala and her three brothers into swans on Lough Dairbhreach. 18. Fionnghuala demands a period to be set on their sufferings. 19. Aoife complies, appointing three hundred years to be spent on Lough Dairbhreach, three hundred on Sruth Na Maoil, and a similar period at Iorrus Domhnann. 20. She grants them certain privileges. 21. She leaves them and sets out to Bodhbh-Dearg. 22. His inquiries for the children. She prevaricates. 23. His suspicions aroused, he sends messengers to Lir. 24. Surprised at the news, Lir sets out in search of the children and arrives at Lough Dairbhreach. 25. His astonishment at hearing the human voices of the swans. 26. Fionnghuala reveals herself to him, the cause of their ruin and their sad fate. 27. Lir's lament. 28. Fionnghuala relates the privileges granted to them as swans, and invites Lir and his people to encamp at Lough Dairbhreach. 29. Lir consents. His parting farewell. 30. He arrives at the Sióth of Bodhbh-Dearg; makes known to Bodhbh-Dearg his children's fate. 31. Bodhbh-Dearg's surprise at the news. 32. In revenge Bodhbh-Dearg transforms Aoife into a demon of the air. 33. Arrival of Bodhbh-Dearg and his people at Lough Dairbhreach, and their intercourse with the swans. 34. Their encampment at Lough Dairbhreach for three hundred years. Fionnghuala intimates to her brothers the expiration of the first period of their enchantment. 35. Their

farewell to Lir and Bodhbh-Dearg. 36. Flight of the swans to Sruth Na Maoil. 37. Their first impressions of the Maoil. 38. A tempest threatens. Their arrangements to meet it. 39. It separates them. It abates. 40. and 41. Their reunion. 42. They experience a night of suffering. 43. The extent of their sufferings. 44. Fionnghuala's complaint. 45. Their drifting on the Maoil. 46. They perceive a cavalcade moving towards them on the Bann. 47. Recognition of the swans. 48. The chiefs of the cavalcade. 49. Fionnghuala receives news of her people, and sorrowfully complains of her sad fate. 50. The cavalcade brings tidings of the swans to the nobles of the Tuatha De Danann. 51. Their last days on the Maoil. 52. Their departure to Iorrus Domhnann, and their meeting with Aibhric, the subsequent narrator of their fate. 53. A night of woe at Iorrus. 54. The swans make a profession of faith in the true God. 55. Their time in Iorrus Domhnann having expired, they return to Sioth Fiunnachaidh. 56. Its deserted raths mournfully recall to the swans the associations of their once happy home. 57. Their wanderings on the scene of their native place. 58. The arrival of St. Patrick in Erin and of Holy Mochaomhog in Inis Gluaire of Brendainn. The swans are startled by the tinkling of Mochaomhog's bell. 59. Fionnghuala communicates to her brothers the arrival of Mochaomhog in the island. 60. The strains of the swans are heard in response to the Cleric's voice. 61. Mochaomhog listening to the melodious strains of the swans, has their identity revealed to him and makes known to them his heartfelt wishes in their behalf. 62. The swans come ashore and associate with the Cleric. Their mutual attachment. 63. The reigning monarch of Connaught, Lairgnen and Deoch his wife. 64. Deoch entreats of Lairgnen to procure the birds for her, but Mochaomhog refuses to comply with the wishes of the king's messengers. 65. Lairgnen himself having demanded the birds, and being refused, snatches them and returns to Deoch, followed by Mochaomhog. The swans restored to their human state, are found to be in a decrepit condition. 66. Lairgnen is astounded at the transformation. 67. Fionnghuala taking a last farewell of the Cleric, requests baptism for herself and her brothers, and prescribes to him the manner of their interment. 68. Death and burial of the Children of Lir. 69. Mochaomhog's sorrow. 70. Conclusion.

oir̃e c̃loinne l̃ir siosana.



1. Iom̃t̃ur T̃uađ De D̃anann ó c̃ađ T̃aill-
ten anuad̃r.

2. Do c̃iom̃p̃uig̃eadãr ar g̃ađ áir̃o do c̃úig̃
c̃úig̃eadãib̃ Eir̃eann, go mãb̃adãr a n-aon
aonađ, ãg̃ur̃a n-aon b̃aile coim̃ãile. Ãg̃ur̃ a
oú̃b̃iãdãr mãite T̃uađ De D̃anann: 1̃r
feá̃r̃i õuiñn, ar r̃ião, aon m̃ig̃ do b̃eic̃ õuiñn,
'ña b̃eic̃ fõdãil̃te mãr̃ a t̃ãmãoĩo, ãg̃ fõg̃nãm̃
do m̃ig̃c̃ib̃ eile ar feão Eir̃eann.

3. Ba do m̃ãic̃ib̃ ña n-õrẽam̃ r̃in ãg̃ a mãib̃
r̃úil̃ re m̃ig̃e o'f̃ãg̃ãil̃ õoib̃ r̃ẽiñ fõr̃i T̃uađ
De D̃anann, bõõb̃ Deãr̃ig̃, mãc̃ an D̃ãg̃õa;
ãg̃ur̃ il̃b̃rẽađ ẽãr̃a Rũãiõ; ãg̃ur̃ l̃ir̃ s̃ĩte
f̃ioñnađãiõ; ãg̃ur̃ m̃iõdãr̃i m̃õr̃-ũãll̃ađ b̃rẽ-
ãg̃a l̃ẽic̃; ãg̃ur̃ aoñg̃ur̃ Õg̃ mãc̃ an D̃ãg̃õa,
ađ̃t̃ ñiõr̃ f̃aññtãig̃-r̃ĩõe m̃ig̃e T̃uađ De D̃a-
nann o'iãr̃mãiõ, õir̃i dõb̃' feá̃r̃i l̃ẽir̃ a b̃eic̃
mãr̃ feađ̃t̃ r̃ẽiñ, 'ña mãr̃ m̃ig̃ fõr̃i T̃uađ De
D̃anann. Do c̃uãdãr̃ na mãite r̃in uile a

n-don cōmairle, aēt an cúigeap rin aḡ a mairbe
rúil le mige o'fáḡail. Aḡur ir í cōmairle
ar ar cinneadō aca, an mige do ēadbairt do
boōb Deapḡ mac an Dāḡda, ar tri h-āō-
bairib .i. ar fēabur a aēar; ar a fēabur
féin, aḡur ar a beit na rinnreap cloinne an
Dāḡda oó.

4. O cūalaidḡ Lir an mige do ēadbairt do
boōb Deapḡ, níor mairt leir é, aḡur o'fáḡ
fé an t-donad aḡur an t-oireadētar ḡan cēad,
ḡan cēileabairdō do cāc, óir do fāoil ḡur bā
oó féin do bēairfāide mige aḡur tiḡearnar;
aḡur ḡe ḡur fāḡre an t-donad aḡur an t-oir-
eadētar, ní lúḡaioe do míoḡadō boōb Deapḡ;
óir níor ḡaib doin fēar o'on cúigeap rin cúige
ḡan an mige o'fáḡail do féin aēt Lir ann a don-
ar. Aḡur do cinneadō aco Lir do leannmair
aḡur a tēad do loḡcadō, aḡur a cūp féin fo ḡuin
ḡae aḡur cloirōm, do cionn ḡan úmā do
ēadbairt do'n tē da o-tuḡadōar féin mige aḡur
tiḡearnar. Ní oēantap an cōmairle rin
linn, ar boōb Deapḡ, óir do cōrnoḡadō an
fēar rin an cūoc inab-fuil, aḡur ní lúḡaioe
ir mḡ mīre ar tūad De Dānann ḡan é rin
do beit úmāl dam.

5. Do bādap reāl fāda fo'n fāmāil rin.
Aēt cēana, tapā tubairt mōr do Lir .i. a

bain-céile o'fáḡail báir do ḡalair trí n-oirce. Agus do cuir rin go móir ar lír, gur buó tuirrioc leir a meannmna do h-éir; agus do buó móir an rḡéal eis na mná rin 'na h-aimirir féin.

6. Agus do cloir fo Eirinn uile an rḡéal rin, agus máinḡ go longróir nic an Dáḡda mar a maḡadair maite Tuarḡ De Danann a n-don ionas. A dúbairt boóḡ Deairḡ: Damadó áil le lír, ar ré, do buó maite mo cōngnamra, agus mo cáirtoir do, ó ná c mairionn a beandige, doig áin, atáir agamra na trí h-ingiona ir fearir deailb, agus déanam, agus tuairrḡbáil do b-fuil a n-Eirinn .i. Dob, Doirfe, agus Dilbe .i. trí h-ingiona Oiliollda Arann, agus mo trí bionn-dalta do féin. A dúbmaoir Tuarḡ De Danann gur maite an comrá do rin, agus gur b'fíoir.

7. Do cuir do feara agus teadḡa ó boóḡ Deairḡ go h-aimm a maib lír, do má do damadó áil leir cleamnuir do déanam mé mac an Dáḡda, agus tigearmar do dḡairt do, go o-tioḡma do dalta do dḡalib do. Iomtuira lír, do buó maite leir a meannmna do'n cleamnuir rin do déanam, agus táinḡ moimeair n-a máma c, caocat cairpḡeac ó Síot fionncair, a n-atḡair do ḡaca conáirfe, go máinḡ Síot

Ծուծծ Ծերց օր Լօժ Ծերցծերց, ճցւր յօ
բարձօ բա՛լտէ բար ճոռ, ճցւր յօ Բսծ Բսծձ
Բօմեանմնձձ ճձձ Բօմե, ճցւր յօ ԲբարձաԼձօ,
ճցւր յօ ԲբւժեօԼձօ Յօ մա՛ւժ Լձօ ճո օրօժէ Բո.

8. ճցւր յօ Բձձար Երի Կ-ոնցիօնձ ՕձԼօԼԼձ
Ճրձոռ ձ ձ-ձօռ-ճձժձօրձ ձ Բ-Բօճձր Բձոռնիօցձոռ
Շսձժ Ծե Ծձոռոռ, ձր Լրի Բեռն Ծօրծծ Ծերց
յօ Բսծ Բսմե յօձծ. ձ Ծսծձար Բօծծ Ծարց:
“Ծօ Բօցձ յօ ձձ Կ-ոնցիօնձծ յսւժ, ձ Լր.”
“Պի Բբարձրձ,” ձր Լր, “ճձ Լր Բօցձ յօձծ,
ձժժ Յսրձծ Ե ճո Բեռն Լր Բոռե յօձծ Լր սձրԼե,
ճցւր Լր Ե Լր Բբար Ծձոռ յօ ժձձար.” “Մձ-
Բբձ,” ձր Բօծծ Ծարց, “ձօծ, ոնցիօն
ՕձԼօԼԼձ Լր Բոռե յօձծ, ճցւր Բձճձօ Բի յսւժր
մձր ձԼ Լեձ.” “Լր ձԼ,” ձր Բե. ճցւր յօ
Բոձօմձօ ձօծ Բե Լր ճո օրօժէ Բո.

9. Ճօւժժիծօր յօ Լր Բձո ԲձԼէ Բոռ, ճցւր
ճոռնրոռ, Բսց ձօծ Լեյր յձ ժից Բեոռ Յօ ձ-Բար-
նձօ Բիօց-Բձոռր Բօ մօր Լեյր ճոռ.

10. ճցւր Բոձ յօձց Բոռ ԵձրԼձ ճո օնցիօնժձօծ-
ժրօռ, Եօրմձժ, ճցւր յօ Բսց յձձ յօ՛ոռ Եօր-
Բար Բոռ .1. օնցեռ ճցւր մձժ; Բիօռնցսձձ,
ճցւր ձօծ, ձ ձ-ճոռմոռնձ. ճցւր ԵձրԼձ Եօրժօր
օԼէ յօ, օժր յօ Բսց յձձ մձժ, Բիձժրձ, ճցւր
Ճոռ ձ ձ-ճոռմոռնձ; ճցւր Բսձր Բի Բեոռ Բձր
ձց ձ մ-Բբեժ. ճցւր յօ ճսր Բոռ Յօ մօր ձր
Լր, ճցւր մոռնձ մ-Բբեժ մեձօ յօ Լսից ձ ձցոռ

ῥεαῖβυρ Ἀ ν-οειλῆε αῦρ Ἀ ν-οέανῃυρᾱ ; Ἀγυρ
 ἱρ Ἀ νν το λυῖζοῖρ το ῖνᾱτ Ἀ ν-ιουῶαιῖ Ἀ ρ
 ῖεᾱλαιοῖ Ἀ ν-ᾱτᾱρ ; Ἀγυρ ο' εἰρῖζεᾱὸ [Λῖρ] ζο
 μοῶ το λό ζᾱῶᾱ μᾱιουε Ἀγυρ το λυῖζεᾱὸ
 Ἀ μεᾱρζ Ἀ ῥλοιννε.

14. Ἀττ Ἀ τᾱ ἡί ῥεᾱνα, το ῥυᾱὶὸ τοῖζ ἑᾱοᾱ
 Ἀ ν-Ἀοῖρε ῖε ρῖν, Ἀγυρ τυζ ρυᾱτ Ἀγυρ ρῖορ-
 ῃορῥᾱρ το ῥλοῖνν Ἀ ρεᾱτᾱρ, Ἀγυρ το λέῖζ
 ζᾱλᾱρ βρῖεζε οᾱ ἡ-ιουηρᾱῖζε, ζο ραιῖῖ βυηᾱ-
 ῶᾱρ βλῖᾱὸᾱ ῖρᾱ ηζᾱλᾱρ ρῖν, Ἀγυρ ἱρ εᾱὸ το
 ρῖννε ἱᾱρ ρῖν, μεᾱβᾱῖλ ῖρᾱηηᾱ, Ἀγυρ ρῖουῖζᾱλ
 ἑᾱοῃᾱρ ἱουοῦτῖρᾱτᾱῶ το ῖεᾱηᾱῃ Ἀ ρ ῥλοῖνν
 Λῖρ.

15. Ἀγυρ λᾱ η-ᾱου το ἡ-ἱννῖοῶ Ἀ ῥᾱρᾱο ῶῖ,
 Ἀγυρ ρυζ λέ ῥεᾱτᾱρ ῥλοῖννε Λῖρ ῖρᾱ ηζ-ῥᾱρ-
 ᾱο ; Ἀγυρ ρᾱῖηζ ρῖομπε ρᾱ'η ρᾱῃᾱῖλ ρῖν
 ο'ἱουηρᾱῖζε τῖζε ῖυῖὸῖ ῶεῖρζ ; Ἀγυρ ἡῖορ
 β'ᾱῖλ le ρῖουηζῖᾱλᾱ οῦλ Ἀ ρ ᾱοῖηρῖᾱ ηῖ, ὀῖρ
 τυζ ᾱῖτῃε υῖρρε ζο ραιῖῖ Ἀ ρ τῖ Ἀ μῖλλτε, ηο Ἀ
 μᾱρῖῖῥᾱ ; ὀῖρ τᾱρῥᾱρ ῶῖ ρῖν ρεῖλλε, Ἀγυρ ρῖου-
 ῖᾱῖλε Ἀ ν-ᾱῖζῃε Ἀοῖρε. Ἀττ ῥεᾱνα, ἡῖορ ρῖεᾱο
 ρῖ Ἀ ἡ-εῖμνεᾱὸ το ρεᾱῥῃᾱὸ, ῖᾱ Ἀ η τ-ἑᾱοῖᾱ-
 λᾱηζ το βῖ Ἀ ν-οᾱ ηῖ.

16. Ἀγυρ το ῖλῖᾱῖρ Ἀοῖρε Ἀ ῖῖοτ ρῖουηᾱῥᾱὶ ;
 Ἀγυρ Ἀ οῦῖᾱῖρτ Ἀοῖρε ρε Ἀ μῖντῖρ ἱᾱρ ρῖν :
 “Μᾱρῖᾱὶὸ,” Ἀ ρ ρῖ, “ῥεᾱτᾱρ ῥλοῖννε Λῖρ Ἀ ρ
 Ἀ ρ τρῖεζεᾱὸ ηο ῖρᾱὶὸρᾱ le η-Ἀ η-ᾱτᾱρ, Ἀγυρ

“ο βέαρ βυι m-bp̃eic̃ f̃eiñ ōib̃ võ ḡac̃ m̃aĩciõr
 ar̃ võm̃añ.” “Δὲ, ιωι,” ar̃ p̃iac̃, “ñĩ m̃uip̃b̃-
 p̃iḡt̃ear̃ linnẽ iac̃, aḡur̃ ip̃ olc̃ añ ḡnoim̃ võ
 p̃muaĩñip̃, aḡur̃ buō̃ m̃ip̃oẽ t̃ú ã luac̃.”

17. Aḡur̃ ó ñár̃ p̃aõm̃ac̃oar̃ p̃iñ võ ōéañam̃,
 tuḡ f̃eiñ cloĩũioim̃ am̃ac̃ võ m̃ar̃b̃ac̃ aḡur̃ võ
 m̃illeac̃ cloinnẽ l̃ip̃; aḡur̃ võ b̃ac̃ ã b̃anñ-
 oac̃t̃ aḡur̃ ã bĩt̃-m̃eac̃t̃ac̃t̃, aḡur̃ añb̃p̃ainnẽ ã
 ã h̃-aĩḡioñtã ōĩ, p̃iñ võ ōéañam̃; aḡur̃ t̃áñ-
 ḡac̃oar̃ ar̃ p̃iac̃ ḡõ t̃p̃aĩḡ̃ lõc̃ã ōaĩp̃b̃p̃eac̃,
 aḡur̃ võ p̃ḡuip̃eac̃ ã ñ-eac̃p̃iã aññ p̃iñ, aḡur̃ võ
 iac̃ip̃ p̃ip̃ ar̃ cloinñ l̃ip̃ ã b̃-p̃õt̃p̃aḡac̃ võ
 ōéañam̃, aḡur̃ oul̃ võ p̃ñam̃ ar̃ añ lõc̃: aḡur̃
 võ p̃unneac̃oar̃ am̃aĩl̃ ã ōúb̃aĩp̃t̃ ōoip̃ẽ leó.
 Aḡur̃ m̃ar̃ p̃uac̃ip̃ ōoip̃ẽ ar̃ añ lõc̃ iac̃, buaĩliõr̃
 võ p̃l̃eip̃ḡ ōoib̃t̃ẽ ōp̃oĩḡiõc̃tã iac̃, aḡur̃ võ
 c̃uip̃ ã p̃eac̃t̃aĩb̃ c̃eip̃ẽ ñ-éac̃ac̃, ñ-ál̃ainñ,
 ñ-aõinḡil̃ iac̃; aḡur̃ võ p̃unnẽ añ lãoĩõ aññ:—

Am̃ac̃ ōac̃oĩb̃ ã cl̃ainñ añ p̃iḡ,

Ōõ p̃ḡac̃ip̃ar̃ b̃úip̃ p̃iõl̃ p̃é̃ f̃éañ;

Ōõ b̃úip̃ ḡ-c̃áip̃oĩb̃ ip̃ p̃ḡéac̃ t̃p̃uac̃ḡ,

b̃iãĩõ b̃úip̃ ñ-uac̃ll̃ p̃é̃ h̃-eac̃t̃aĩb̃ éañ.

Ã b̃aĩõb̃! p̃iõ p̃eac̃õam̃aĩp̃ t̃-ainñ,

Ōõ t̃p̃ac̃õt̃aĩp̃ ḡañ eac̃t̃aĩ inñ,

Sinñ ḡé̃ c̃uip̃t̃ac̃oĩ tuinñ ar̃ tuinñ,

b̃iãĩõm̃iõ p̃eac̃l̃ ó̃ p̃inñ ḡõ p̃inñ.

Ro gēabam cabair gan éleic,
 Do gēabam noḡa agur naḡ,
 Aḡt gē luiríom ar an loc,
 Ar meannna do buò moḡ amac.

18. A h-aiḡle na laoiḡe rin tuḡadair clanna
 Lir ioná g-ceatḡar a n-aiḡte a n-éinḡeacḡ ar
 an inḡin, agur do labair fionnḡuala lé, agur
 ir éadḡ no náidḡ: Ir olc an ḡníom do rinḡir, a
 Doirḡe, agur fḡr ir olc an comall cairḡar
 uir ar milleadḡ gan ábair, agur uioḡaltar
 ort ḡo pollar é, agur tuirir an, óir ní
 fearr do comacḡar ar ar milleadḡne, 'ná
 uiríuioḡ ar g-cairḡne ar a uioḡalt ort;
 agur tabair tréimḡe agur ceann uir ar an
 milleadḡ tuḡair orḡinn.

19. Do béar íomḡr, ar Doirḡe, agur ir mirḡe
 uir a iarḡarí ort .i. nó ḡo g-comḡacḡarí an
 bean a n-dear agur an fear a n-tuadḡ .i. Lir-
 ḡnén mac Colmáin, mic Cobḡaig .i. mac níḡ
 Connacḡ, agur Deoḡ inḡean fínḡin, mic Doḡa
 Aláinn, níḡ Muimán; agur ní tuadainḡ cairḡo
 na comacḡa ná b-fuil aguibḡ búir m-breic ar
 na reacḡuibḡ rin, ó do fírimḡair é ar fearḡ
 buir ḡaoḡail, nó ḡo ḡabḡarí trí céad bliadḡin
 ar loc Dairḡreacḡ; agur trí céad bliadḡin
 ar Sruḡ na Maíle uir Eirinn agur Albáin;

Δγυρ τρί céad bliaðain a n-íorpar Domhainn,
 Δγυρ a n-íníř Gluairne b'réanainn; Δγυρ buò
 h-íad řin buř n-iméadéa řearoa.

20. Δγυρ vo řab áit'peadár ann řin áoiré,
 Δγυρ a óúbdairt: “ ó náć řéadaim don cábdair
 uile vo éabdarť orraidb řearoa, biaió búř
 n-úrľab'ra řéin Δγaíb; Δγυρ canřaíóe ceól
 řípeadéac říte, řpur a ř-coiréóľoáoř řur an
 beadéa, Δγυρ noća m-biaió ceól řan vořan a
 m'acřamľa; Δγυρ biaió búř o-ťpeóř Δγυρ
 búř n-oir'beairť Δγaíb; Δγυρ noća ř-cuirřió
 orraidb beit in búř n-éanadb;” Δγυρ a óúbdairť
 an ľaoió:—

“ Eirřió uaim a éľanna ľur,
 řo nřnúř nřľ, řo nřáořóeilř m-bailb,
 ľř móř oir'bir m'acćaoř m'áoit',
 beit óa řeóľaó řur an nřáoit' nřairb.

“ Náoř ř-céad bliaðain óáoib ár m'uir,
 ľř m'ře vo cúř řré éeilř,
 No řo řabéáoř a n-íníř řľuair
 ‘Don řaób řiar éuad o’ Eirřinn óeřřř.

“ Íon'řařřió amac an m'áoľ,—
 buó cóřa óáoib beit voř' řéř,—
 řo ř-coř'řacřaó ľairřnén ľř ‘Deoc’;
 řaó vo neac beit a b-řéin.

“Cμιοῖδε ἴπ’ ἡδ’ ἐμποτάλ’ ἐμὸ,
 Cιὸ μὸρ’ ἀν’ ὑπὲρ ἡ-ἀίξ’ ῥό’ τείλῃ;
 ἴρ’ ῥαοῦ’ ἵομ’ οῖναδ’ ἀν’ ἱλοῖς ἱμῶν,
 Σιὸ’ μῆρε’ ῥο’ τεύλλ’ ἀ’ ῥεαρῃ.”

21. Ἀ ἡ-ἀίτ’ ἐλε’ ἡδ’ ἱλοῖδε’ ῥῖν’ το’ ζαβδὰδ’ ἀ’ ἡ-εἰς
 ο’ Δοῖρε, ἀζυρ’ το’ ἡ-ἰννλεὰδ’ ἀ’ ἐαῖβαδ’, ἀζυρ’
 τὰμῃς ῥοῖμπε’ ζο’ Σιὸς’ ὅμῃδ’ ὅμῃς; ἀζυρ’
 το’ ῥεαρὰδ’ ῥάιλτε’ ῥῖα ἀζ’ μαῖτ’ ἐβ’ ἀν’ ἡδ’ αἰε;
 ἀζυρ’ ο’ ῥῖαῖμῃς’ μαδ’ ἀν’ Ὀδῃδ’ οἱ’ ἐμῃδ’
 ὑμ’ ἡδ’ ἐμῃς ἐλῶννα ἴπ’ ἡδ’ οἱ’ ἰοῖμῃς’
 ῥῖν’.

22. “Ἀ’ οἱμῃς’ ῥοῖς,” ἀρ’ ἀν’ ἰνῃς, “ἡδ’ ἰο-
 ἡμῃς’ ἴπ’ ἐμῃς, ἀζυρ’ ἡδ’ ἐμῃς’ ἐμῃς’ ἀ’ ἐλῶν
 το’ ἐμῃς’ ἐμῃς’ ἀρ’ ἐμῃς’ ἀ’ ἡδ’ ἐμῃς’ οἱ’.

23. “ἴρ’ ἰοῖμῃς’ ἵομῃς’ ῥῖν,” ἀρ’ ὅμῃς’
 Ὀδῃς, “οἱ’ ἴρ’ ἐμῃς’ ἵομῃς’ ἀν’ ἐλῶν ῥῖν, ἡδ’
 ἡμῃς’ ἐλῶν ῥῖν;” ἀζυρ’ ἐμῃς’ ὅμῃς’ οἱ’ ὑμῃς’
 ἐμῃς’ το’ ἡμῃς’ ἀν’ ἰνῃς’ ἐμῃς; ἀζυρ’ ἴρ’ ἐμῃς’
 το’ ἡμῃς, ἐμῃς’ το’ ἐμῃς’ ὅμῃς’ ἐμῃς’ ζο’ Σιὸς’
 ῥῖοῖμῃς’ οἱ’. ἀζυρ’ ῥῖαῖμῃς’ ἴπ’ ἐμῃς’ ὑμῃς’
 ο-τὰμῃς’ οἱ’. “ἀρ’ ἐμῃς’ το’ ἐμῃς,” ἀρ’
 ῥῖαδ’. “ἀν’ ἐ’ ἡδ’ ῥῖαμῃς’ ἐμῃς’ μαῖτ’ ἐμῃς’
 ἡ-Δοῖρε,” ἀρ’ ἴπ’. “ἡδ’ ῥῖαμῃς,” ἀρ’ ἡδ’
 ἐμῃς, “ἀζυρ’ ἀ’ οἱμῃς’ Δοῖρε’ ῥῖν’ ἐμῃς’
 ἡδ’ ἡδ’ ἡδ’.

24. ὅμῃς’ οἱμῃς’, οἱμῃς’ οἱμῃς’ ἴπ’ το’ ἡδ’ ῥῖαμῃς’

“búr g-cuir ann búir míoctaid fén arí” ar Lir.
 “Ní féidir,” ar Fionnghuala, “óir ní féadfaidís
 rir an bea d’ar g-cabhair, no go g-cóiridís
 an bea n-a n-vear agus an fear a o-tuaid .i.
 Lirighnéan mac Colmáin, agus Deo c’ingion
 fíngin mic Do d’Óuib, a n-aimeirir an Taid-
 ginn, agus éireoisí, agus éiríadís do t’ad d’
 n-Éirinn.”

27. Ar na élor rin do Lir agus da muintir,
 tugadair trí gáirda cúmaid, guil, agus
 caointe ór áir.

28. “An áil lib,” ar Lir, “tead d’o-tir cu-
 ginn ó tá búir g-ciall agus búir g-cuimne fén
 agus.” “Ní fuil cumair agus,” ar Fionn-
 ghuala, “taob’ do t’abairt” re h-aonouine
 feara, ad d’atá ar n-uirlabha gaoiúilge
 fén agus, agus atá ar g-cumair úinn ceól
 ríreac d’ad do éantainn, agus ir leór do’n
 éinead ó d’onna uile do f’arad, beid’ ag
 éirtead leir an g-ceól rin, agus anad
 agus anoc, agus canom ceól ó d’uib.”

29. Dála Lir gona muintir, o’f’adadair ag
 éirtead ré ceól na n-ealad, ar bhuac loca
 Dairbheac, agus do coitladair go ráim leir,
 an oirde rin; agus do éirig Lir a mo d’na
 maione ar n-a m’arad, agus do rinne an
 laoi;—

“Μιτίο έιηγίό ό’η ιοναο γο,
 Νί έοολαιμ, ζέ τάιμ αμ’ λυίγε;
 Σζαμαό πέμ’ αογ ιονμυινε
 Ιγ έ έράιόιογ μο έροιόε.

“Ολε αν πέαν οά ο-τυζαγ ιη βυρ ζ-εεανη,
 Δοιφε, ιηγιον Οιλιολλα Δρανη,
 Όα β-φεαρινηρι α β-φυιλ όδοιβ όε,
 Νί όιονζηαινη αν έομαιφε.

“Α βιονηζαλα ’ρα Έυινη έδοιμ,
 Α Δοό, ’ρα βιαέρια αριμ-έδοιη;
 Ο βόρω αν έυαιν α β-φυιλ ριβ,
 Τηαλλ υαιβ νί λιομ ιγ μιτίο.”

30. Ιομέφυα Λιρ, μάμης μοιμε αρ ριη ζο Σίοέ
 Όυιόβ Όειρζ, αζυρ πο φεαμαό φάιτε ριη
 ανη; αζυρ τυζαό αέμυρón οό ό Όοόβ
 Όεαρζ φα ζαν α έλανη οο έαβαιρτ λειρ.
 “Τηυαζ ριη,” αρ Λιρ, “νί μιρε ηαέ ο-τίοβμαό
 μο έλανη έυζατ, αέτ Δοιφε ανη ρύο, οο όαλτα
 φέιη αζυρ υειρβήρύρ α μάέαρ, αρ η-α ζ-ευρ
 α μοέταιβ εειτρε η-εαλαό η-αοιηζεαλ, αρ λοέ
 Όαιρβρεαέα β-φιαόηαιρε β-φεαριηα η-Ειριονη,
 αζυρ ατά α ζ-ειαλλ αζυρ α ζ-εονη, α ηζλόρ,
 αζυρ α ηζαοιόιλζ φέιη αεα.”

31. ԲԻՕՅԱՐ ԲՕՅԵ ՎՕՆ ՐՇԵԱԼ ՐԻՆ, ԱՅՍԻ
 ԿԱՅԻՐ ՇՍԻ ԲՐՐԻՐ Ե Ն-ՎՅԵԱՐԻԿ ԼԻՐ, ԱՅՍԻ ԿԱՅ
 ԱՇՄԱՐԱՆ ԱՇՇԱՐԵ ՎՔՈՐԵ, ԱՅՍԻ Ե ՎՅԵԱՐԻԿ :
 “ԲՅՕ ՄԵԱՐԱ ՎՍԻԿԻ ԱՆ ՄԵԱԵԱԼ ՎՕ, Ե ԱՔՐԵ,
 ՆԱ ՎՕ ՇԼՈՒՆՆ ԼԻՐ, ՕՐԻ ՎՕ ՇԵԱԵԱՎՕ ՐԻԱՎ
 ՇԱԵԱՐԻ Ե Ն-ՎԵՐԵԱՎՕ ԱՄՐԻԵ, ԱՅՍԻ ԵԱՎՕ Ե
 Ն-ԱՆՄԱՆՆԱ ԱՐ ՆԵԱՄ ՐԱ ՎՕՐՕ.”

32. ՎՕ ՐԻԱՐԻԱՅ ԲՕՅԵ ՎԵԱՐԻՅ ՎՔՈՐԵ ՇԱ
 ՄՈՇԿ ԻՆ ԲՅՕ ՄԵԱՐԱ ԼԵ ԵՐԻՇ ԱՐ ԵԻՇ. Ա ՎՅԵԱՐԻԿ
 ՐԻՐԻ ՇՍԻԱԵ Ե ՄՈՇԿ ՎԵԱՄԱՆ ԱԵՕՐԻ. “ԿԱՐԻ-
 ՐԵԱՐԻԱ ԿԱՐԱ ՐԱՆ ՄՈՇԿ ՐԻՆ ԱՆՈՐԻ,” ԱՐ ԲՕՅԵ
 ՎԵԱՐԻՅ. ԱՅՍԻ ԻՐ ԿԱՄԱ ՎՕ ԵՐԻ ԱՇԱ ՄԱՎՕ ԱՅՍԻ
 ՎՕ ԵԱԼ ՎՕ ՐԼԵՐԻՅ ՎՈՒԼԵՇԵ ՎՄՈՐՈՅՕՇԿԱ
 ԻՆ ՇՍԻ ԵՍԻՐ Ե ՄՈՇԿ ՎԵԱՄԱՆ ԱԵՕՐԻ Ի ;
 ԱՅՍԻ ՎՕ ԼԵՐԻ ԱՐ ԵԻԿԼ ԐՕ ՇԵԱՎՈՐԻ ; ԱՅՍԻ
 ԱՇԱ ՐՕՐ ՆԱ ՎԵԱՄԱՆ ԱԵՕՐԻ ԱՅՍԻ ԵԱՎՕ ՇՕ
 ԵՐԱՇ.

33. ԻՄԿԱՐԱ ԲՈՐՅԵ ՎԵՐԻՅ, ԱՅՍԻ ԿԱՇԱՇԱ ՎԵ
 ՎԱՆԱՆՆ, ԿԱՆՇԱՎԱՐ ՇՕ ԽՈՐԻՐԻ ԼՕՇԱ ՎԱՐԵ-
 ՄԵԱՇ, ԱՅՍԻ ՎՕ ՇԱԵԱՎԱՐ ԼՈՆՇՐՈՐԿ ԱՆՆ,
 ԱՇ ԵՐԿԵԱՇԿ ՄԵ ՇԵՕԼ ՆԱ Ն-ԵԱԼԱՎՕ. ՎԱԼԱ ՄԱՇ
 ՄԼԵԱՎՕ ԻՄՈՐԻՐՕ, ՆԻ ԼՅՇԱ ԿԱՆՇԱՎԱՐ ԱՐ ՇԱՇ
 ԱՐՎՕ Ե Ն-ԵՐԻՆՆ ՇՍԻ ՇԱԵԱՎԱՐ ԼՈՆՇՐՈՐԿ ԱՇ
 ԼՕՇ ՎԱՐԵՄԵԱՇ ՄԱՐԻ ԱՆ Շ-ՇԵԱՎՈՆԱ ; ՕՐԻ ՆԻ
 ԱՐՄՈՎՕ ԵՕԼԱՅ ՇԵՕԼ ՆԱ ՕՐԻՐՎԵԱՎՕ ՎԱՐ ՇԼՐ Ե
 Ն-ԵՐԻՆՆ ՄԻԱՄ ՄՈՐՄ ՇԵՕԼ ՆԱ Ն-ԵԱԼԱՎՕ ՐԻՆ ; ԱՅՍԻ
 ՎՕ ԵՐՐԻ ԱՇ ԻՆՆՐԻՆ ՐՇԵԼ ԱՅՍԻ ԱՇ ԱՇԱԼԼՄԱՎՕ Ե

[illegible]

34. Cio tría áct mo bádar an dá longróir
 rin mác mīleasó aḡur t̃uas̃ De Danann
 a o-tímcioll loca Dairb̃reac̃ ar feas̃ trī
 céas̃ blias̃ain. Ir ann rin a oúbairt fionn-
 ḡuala mé n-a b̃ráit̃rib̃: “an b̃-feas̃ad̃bair, a
 óḡa,” ar ri, “ḡo o-tainis̃ l̃ib̃ búir o-tréim̃re
 oo c̃ait̃ioim̃ annro, áct an oir̃c̃eanoc̃t am̃áin.”
 Aḡur oo ḡab̃ tuirri, aḡur oob̃iún áob̃al na
 mic ó. oo c̃ualas̃ar an rḡeal rin, oir̃ oob̃
 ionann leó aḡur beit̃ ’na n-oainib̃, beit̃ ar
 loc̃ Dairb̃reac̃, aḡ aḡallm̃as̃ a ḡ-cais̃as̃ib̃
 aḡur a ḡ-compánac̃as̃ib̃ reac̃ uul ar f̃ras̃oc̃-
 f̃air̃r̃ḡe f̃uas̃as̃ na m̃as̃oile buó t̃uas̃i.

35. Δγυρ τάνγανδρι 50 μοῦ ἀρ ν-α ἡνῆμας
 ὁ'αγῆλλῆμας α ν-οιρε Δγυρ α ν-αῖαρ, Δγυρ
 ἑιωμαδαν ceileabḡμας ὁοίβ, Δγυρ ὁο ῖννε
 ῖονηγῆλα ἀη.λαοιῶ:—

“ Ceileadhradò òuit a òuioḃ Òeipḡ,
 A ḡiolla ḡ’ar ḡiall ḡac ceáirḡ,
 Duiteri mar don ir ḡ’ar n-aṡair,
 Do lḡ Síte fíonnaḡaíò éaíò.

“ Τάινιḡ miṡio òuinn, ḡar liom,
 ḡḡaradò ḡa naḡ cómḡaiceḡiom,
 ḡo ḡ-ṡí an ḡiáṡ, a ḡrean fḡaice,
 ḡan ar n-ḡul éuḡaib ar éuairḡ.

“ biamaoio ón lá a n-ḡiu ḡá’r n-aoir,
 A éairḡe éróioḡe, cómḡoir,
 ḡan ḡlóir ḡaonna ’nar nḡoirḡe,
 Ar ḡruṡ na maoile meairaiḡe.

“ Raḡramaoio ar rin ḡá’r b-ḡianadò,
 A ḡ-cionn ṡrí ééaḡ ceirṡ-bliadán,
 Eólar ir mó ḡá’r b-ḡianadò ann,
 Siar ḡo minn loḡirair ḡoimnann.

“ ṡrí ééaḡ bliadán ḡan fḡeall
 Siar a minn loḡirair ḡoimnann;
 O loḡ ḡo loḡ, ṡruaḡ an ḡáil,
 ḡo ḡ-coimḡaiceḡaíò ḡeoḡ ir lairḡneán.

“bá h-iað ar g-cuilceada cuanna,
 Tonna fáile fearb fuaða,
 ionar g-ceatpar caom cloinne liri
 gan oirde duinn o’á earbuió’

“A tpar brádar ar vearys vreað,
 Eirgeað uainn ó loc Dairbreað,
 An vponz cuimáctad ro mómcár,
 Ir dúbad anoir ar rgarao.”

36. A h-áit le na laoirde rin, vo gábrao ar
 eitollad, go h-áro, éavrom, aéðaróð, nó
 go rángavdar Spuic na Maoile, vori Eirinn
 agur Albain; agur bá h-olc lé fearuib
 Eiréann rin; agur vo fógrao áca ar feað
 Eiréann gan don eala vo márbao da méio
 cumar da m-beit áca ie a déanam ó rin
 amad.

37. Dob olc an t-aireab vo cloinn liri beit
 ar Spuic na Maoile. Mar vo connavdar
 cuorlad an cuain cóimleatdoin iona v-tim-
 cioll, vo líon fuaict agur maoite, agur aic-
 méala iao, agur ní cuavdar olc oá b-fuav-
 avdar maím ioime rin da n-uioe, a b-farraió
 a b-fuavavdar ar an rruic rin.

38. Agur vo bávar ar Spuic na Maoileno
 go v-táinig gloim voimne, oirde áirigte

ćuca. Δ ούβδαιτ ϋονηγυαλα : “Δ βράιτρε
 ιονήυινε,” αρι ϋί, “ιρ ολε αν νιό το νίμιτο, όιρ ιρ
 εινντε γο η-οεαλόćαιό τοιμιονη ηα η-οιόće ϋεο
 ανοćτ lé ćéile ϋινη, αγυρ όρτουιγιοη ιοναο
 εινντε coiinne ćum α ηαćam, οά ο-τυγαό Όια
 ορρυινη ηγδαηαό ηέ ćéile.” “Γαβam α ϋιύρ,”
 αρι ηαο, “ιοναο εινντε coiinne αγ αριηαιγ
 ηα ηόν, οιρ ιρ cóιηεόλαć ϋινη υιλε υιρρε.”

39. Cιό τριά αćτ τάιηιγ μεαόόη οιοće ćuca,
 αγυρ το ćυιρ ηη γαοć ηέ, αγυρ το ηέαοαιγ-
 εαοαρι ηα τονηα α ο-τρεαćαη αγυρ α ο-τορ-
 μάη, αγυρ το λοηηαιγ τειηε γεαλάιη, αγυρ
 τάιηιγ ϋγυαβαό γαηβ-αηϋαιό αρι ϋαο ηα
 ϋαιρργε, ιονηαρ γυρ ηγδαηαοαρι ćλαηηα λιρ
 lé ćéile αρι ϋεαό αη ηόρ-ηαηα ; αγυρ τυγαό
 ϋεαćράη αη ćυαιη ćριρ-λεαćαιη ορρα, γο ηαć
 ϋεαοαρι ηεαć όιοβ ćά ϋλιγε, ηό ćά coiηιρ α
 η-οεαćαιό αη ćυιο ειλε. Τάιηιγ τριά ϋέι-
 ćιύιη ϋορ ϋαη β-ϋαιρργε ταρ έιρ ηα τοιηιηηε
 μοιρ ϋιη, αγυρ το βί ϋιονηγυαλα ’ηα η-αοηαρ
 αρι αη ϋρυć ; αγυρ τυγ οα η-αιρ α βράιτρε
 ’ηα η-εαϋβυό, αγυρ το βί αγ α η-έαγcaοιηε
 γο μορ, γο η-ούβδαιτ αη λαοιό :—

“ Am ηιοćτ ιρ μαιγ ατά βeo,

Mo ϋγιαćαιη το ηεόιό ηεαη έαοιβ

Sυαλλ ηαρι ηιηοηαιγ αη γαοć όιαη,

Mo ćροιόε αη ćλιαβ ταρέρ Δοιό.

“ Τρί céad bliadón ar lóc Dairbhíeac,
 Gan dul a meáctaidh daoine,
 Doilge liom, ir ní raíndail,
 Mo fear ar Spuic na Maóile.

“ Ionmhuin triair, ón ionmhuin triair
 Do éorladh fá bun mo clúim,
 Go d-tiocfaid na mairbh go các,
 Ní cómhaidífead go bráic 'ra triair.

“ Tairéir Fiacríac aghur Doir,
 Aghur Cuinn édoiñ, gan a b-fior,
 Ir triadg m'fuiríoc m'ir gad oic,
 Ir mairg atá anocht am muict.”

40. Iomcturá Fionnghualann, do bí an oirde
 rin ar an g-caipíais go triac eirge do'n ló ar
 n-a márac ag feitiom na fairrige da gad áir,
 'na tímcíoll, go b-faca Conn cúici go ceann-
 triom clúim-flíuc; aghur fáiltigíor ciorde na
 h-ingine poime go móir; aghur táinig Fiacríac
 go fuair, flíuc, fíor-anb'fann, aghur níor tui-
 geadh innrige ná úrlabhadh uair, lé mo méad
 a fuair o'fuaict aghur o'imíróim; aghur do
 cuir rin fóna rgiactánaidh é, aghur a dúbairt:
 “ Da d-tigeadh do dháinn anoir, ir maic do
 beimír.”

41. Níor éian dóib' na óidigh rin, an tan do
 connadair doó cúca, go ceann-tim, clúm-
 álainn; aghur fáiltíghior Fionnghuala go mór
 roime, aghur cuirior fá clúm a h-octa, aghur a
 h-uribhuinne é, aghur Fiacra fóna rghaétán
 veas, aghur Conn fóna rghaétán clé; aghur do
 óearaigh a clúm tárra fá'n ramail rin. “A
 óga,” ar Fionnghuala, “ghó olc lib an oíche
 ariair, buó mór da macramla do ghabtaoi
 ó ro amac.”

42. Do bádar, iomorro, clanna Lir me h-eaó
 iméian, aghur me n-aimeir fáda ag fulang
 fuaéta, aghur aníocraéta ar Shuic na Maoile
 mar rin, go d-tainic oíche áirighíte uile cúca,
 aghur ní b-fuadadair mair moimpe, coiméado
 a meóio, aghur a fuaéta, a rneaéta aghur
 a gaoiíte; aghur do rinne Fionnghuala an
 laoió :—

“Olc an beaéta ro
 fuaéta na h-oíche ro,
 méado an r-neaéta ro,
 cruas na gaoiíte ro.

“Ir ann do cúmluighroo
 fáim' éaom-rghaétaib,
 tonn o'ar tréan-tuairgáinn,
 conn ir éaom-fiacra.

“Do éuir ar learmádaí
 Sinn, an ceartaí ro,
 Anocht ’ran dochar ro,
 I r olc an beada ro.”

43. Cú tría dé do bádaí clanna lír a
 fulangfuidi-beada mar rin go ceann bliana
 ar Sruet na Maoile, go muḡ oíche oíio ar
 beinn Cuirre na Rón, a g-callan lánuaí
 go ronnuaí, an t-am rin, aḡur teadai-
 ḡíor an t-uirge, aḡur fuadaíḡíor ḡad aon aca
 iona áit; aḡur mar do bádaí ar an g-cai-
 ríḡ do leanaí a g-cora, aḡur a g-clúin,
 aḡur a rḡiaíáin o’on cáiríḡ, go náir féa-
 daí cori do éuir oíob ’ran iona a maí-
 daí; aḡur tuḡaí feadmaía ríor-
 íuaíde fá na g-collaib, ḡur fáḡbadaí cío-
 cionn a o-tíoiḡtead, clúin a n-octa, aḡur
 baíra a n-eitead a leanaí na g-cairre
 an tan rin.

44. “Truaḡ aín; a clanna lír,” ar Fionn-
 ḡuala, “i r olc a tartaí aḡaínn aoi, oí ní
 féadmaí fulang an t-ráile, aḡur i r ḡeir
 oíinn beít ina éaḡmaí; aḡur má téir an
 ráile ionaí g-cíeadaib do ḡeabam báir;
 aḡur do ḡinne an laí:—

“ Eaccadointeac̃ agaiññ anoct,
 ʒan clúm ag tuiʒioð ár ʒ-corr,
 'Sar ruar o'ár m-bonnaib̃ bláite,
 Ar c̃airriʒib̃ anob̃b̃ráioe.

“ Dob olc ar leaíṁáctair ruinn,
 O'ar imir oíóioct orruinn,
 O'ar ʒ-cuir ar fao maia amac̃
 A m̃ioct ealað n-ionʒantac̃.

“ Ar é ar b̃-folcað ar oíuim cuain,
 Cúbar an maia m̃onʒ-ruaið
 Ar í ar ʒ-cuir t̃all o'o'n c̃uim,
 Sáile an maia m̃onʒ-ʒuim.

“ Doim inʒion, agur triar mac,
 Cleactmaoio ag ʒ-cuaraib̃ c̃airiac̃,
 Ar na c̃airriʒib̃ cruaið o neac̃,
 Ar m-beacta ar éaccadointeac̃.”

45. Cio tr̃á ac̃t t̃anʒaðar for̃ ſruet̃ na
 m̃aoile aríir, agur ʒéar-óoiliz̃, agur ʒéar
 ʒarib̃, ʒoir̃t leó an ráile, níor̃ f̃eaoíao ag
 f̃eac̃nað 'naiaof̃éin oo f̃áir-óioioñ air̃. Agur
 oo b̃áðar ar an ʒ-cuan f̃á'n ionnar̃ rin, no ʒur
 f̃ár ag ʒ-clúm, agur ag n-eiteaða, agur ʒur
 c̃nearaiz̃eaoar ag c̃r̃eacta ʒoh-ioml̃án; agur

ԾՈՒՆԴՈՒՆԻՆԻ ԶԱՆԴՈՒՆԻՆԻ ԶՈՒՆԻՆԻ ԶՈՒՆԻՆԻ ԶՈՒՆԻՆԻ
 ԱԼԲԱՆ, ԶՆԴՈՒՆԻՆԻ ԶՈՒՆԻՆԻ ՆԱ ՄԱՍԻԼԵ
 ԶԱՆԴՈՒՆԻՆԻ, ՕՐԻ ՔԱ Հ-Ե ՔԱ Հ-ԻՈՆԱԾ ԽԱՆԱԾ
 ՕՐԻՆ.

46. Τάγανταρ δον το λό γο bun na βαννα
 buò τιαιò, αγυρ το ònnεαταρ μαριεβλαιζ
 άλαινν, δοντατς, γο n-εατςιβ γαρτα, γλαν-
 γεαλα φύτςιβ, αζ ρίρ-ριύβαλ na ρλιζε a n-ιαρ-
 n-οεαρ γατς n-οίρεατς. “Αν ο-ταβδαιρ ριβ
 αιτνε αρ αν μαριεβλαιζ úο, a òlanna λιρ,”
 αρ ριοννγυαλα. “Νί ρεαταμαιρ,” αρ ιαοραν,
 “ατς γυρδβ ορεαμ έιγιν το mαταιβ mιλεαò,
 no το τιατςιβ οε οανανν ιρ οότςα το βειτ
 ανν.”

47. ʒo ʔruirɛaʔar iɛ h-oirɛar an ɕuain
 anɪ iɪn, ʒo ʔ-tioʔɪaʔaʔoir aɪtɛnɛ oɪɪo ; aʒur
 ʔo ɕonnɛaʔar an maɪɕɪluaiʒ, iʔorɛn, ʔo
 ʔruirɛaʔar 'na ʒ-coinne, aʒur 'na ʒ-cóimʔáil,
 ʒo iʔanʒaʔar an-ionaʔo iomaʒaɪɪmʔo ʔ'a
 céile.

[illegible]

ρῆμα ἀποίλε, ὅσο μοῦσαι, μυνντεαρὸς ; ἀγυρ
 οὔριαρρῆιζεσθαι ἑλάννα ἑλῖονναι τοῦ βάραι
 τυὰτὰ θεοῦ ὁδῶν, ἀγυρ ὅσο ἡ-ἀρῆιζετὲ ἑλῖ,
 ἀγυρ βουὸν θεοῦ, ἀγυρ ἡ μυνντεαρὸς ἀρ
 ἑλάννα.

49. “Ἀτάτο ὅσο μαίτ, ἡ ἡ-ἐμῶν,” ἀρ
 ρῆμα, “ἡ ο-τις βυρ ἡ-ἀτάρρα ἡ Σίος ἑλῖον-
 ἀτάρ, ἀγυρ τυὰτὰ θεοῦ ὁδῶν μαρ δον ρίῦ
 ἄν, ἀγυρ καίτιον ἡ ἑλῖζε Δοίρε, ὅσο ρύβδ, ἡ
 ροίμεδνμνδ, ὅσον ἡμῖν ὅσον ὅσον ἀνῶνδ, ἡ
 ἀτ βυρ ἡ-βείτῖ ἡ-β-ῑεδμαίρ ; ἀγυρ ὅσον
 ἡ ἑλῖος ἀτ ἀρ ἡ-ἑλῖδβδαιρ υὰτὰ, ὅν λό ἡ
 οὔριδβδαιρ λότ ὁδῶνβρεδ.” “ἡοὸς ἡ ρῖν
 ἀρ ἡ-βετὰ-νε ρε ἡ ἡ-ἡνῖν,” ἀρ ἑλῖον-
 ὅσον, “ὅρ ἡ ρῖν οὔρι οὔρι ἀγυρ οὔριδβδαιρ,
 ἀγυρ οὔριδβδαιρ ρεδνῶν ἡ μαρ ρο
 ὅσον ἡ ἡοίλε ὅσο ο-τῖν ;” ἀγυρ ἡ
 οὔριδβδαιρ ἀν ἡοί :

“Δοίβιν ἀνοὸτ τεδῖλδ ἑλῖ !

ἡοὸς ἡ μοῦ ἀγυρ ἡ β-ῑον ;

ὅσον τὰ ἀνοὸτ ἡ ἡ-ἀτάρρ ρεδ,

ὁδῶν τοῦ ἐλῖν ὅσον ἀν ὅσον.

“ἡ ἡοὸς ἀρ ὅσον-ἑλῖν ὅσον λότ,

ῑοδδ ἀρ ὅσον-ἑλῖν τοῦ ἐλῖν ἐλῖ,

ὅσον ἡοί τοῦ θεοῦ ρῖν

ἡοί ἀγυρ ὅσον ἡοί.

“ Δὲ γὰρ ἀνὴρ ἐμὸς ἀγαθὸς ἀνὴρ ἐστίν,
 Ἰσχυρὸς γὰρ ἐστὶν ἡ γένεσις αὐτοῦ;
 Μὴνισθε μοι ἐν τῇ καρδίᾳ μου
 Ὁ ἐκδικητὴς ἐμὸς ἐκδικήσῃ με.”

“ Ἦν ἰσχυρὸς ἀνὴρ ἐκδικητὴς, Ἦν ἰσχυρὸς λόγος,
 Καρτερὸς ὅτι ἐκδικήσῃ με ὁ ἐκδικητὴς;
 Μὴνισθε μοι ἐκδικήσῃ μοι ἐν τῇ καρδίᾳ μου,
 Ἐκδικήσῃ με ὁ ἐκδικητὴς ἐμὸς ἐκδικήσῃ με.”

“ Ἰσχυρὸς ὁ ἀνὴρ ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἀνὴρ ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἰσχυρὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Δὲ γὰρ οὐκ ἔστιν ἀνὴρ ἐκδικητὴς ἐμὸς ἐκδικητὴς.”

“ Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς.”

“ Ἐκδικήσῃ με ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς:
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς.”

“ Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς,
 Ἦν ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς ἐμὸς ἐκδικητὴς.”

50. Δῖα ἡ-αἶτλε ῖν τάνῃσθαι ἀν μαρ-
 ῖλυαῖς ὅο σῖτ ἴη, ἀγυρ το ἰννῖοσθαι το
 ἡαἰτῖβ τῡατ ὅε ὅαναν ἡμῖτεατὰ νὰ ἡ-έαν,
 ἀγυρ ἀ μῖτ. “ἡῖ ῖυἰλ κυμαρ ἀγῶννε οῖο,
 ἀρ νὰ μαῖτε,” “αῖτ ὅυρ μαῖτ ἴνν ἀ μ-βεῖτ
 βεό, οῖρ το ῖεαβδαισ καβδαιρ ἀ ἡ-οεῖρε ἀμ-
 ῖρε.”

51. ἰομῖτυρ ἀ ῖλοῖννε ἴη, ὀῖοἡνῖυῖγεαθαι
 ἀ ἡ-αὐβδὸ βυαῖτὸ βυὸ τῡαῖς, ἀρ ῖμυτ νὰ
 μαοῖλε, ἀγυρ το βάθαι ἀνν ὅο ῖαῖνῖς λεό ἀ
 ὀ-τῖεῖμῖρ το ῖαῖτῖοῖ ἀνν; ἀγυρ ἀ οὐβδαιρ
 ῖοἡνῖγυαλὰ: ἴρ μῖτῖο ὀῖνν ἀν τ-ἰοἡσθ το
 ὀ’ῖάῖβδῖλ, οῖρ τῖαῖνῖς ἀρ ὀ-τῖεῖμῖρ ἀνν; ἀγυρ
 το ῖαν ἀν ἴαοῖτ:—

“Τῖαῖνῖς ἀρ ῖεαλ ῖοἡννὰ,
 ἴρ μῖτῖο ὀῖνν ἀ ἰοῖῖαβδῖλ,
 Ὄν κυαν ῖο ’ἡαρ ῖεαατὰμῖρ
 Τῖῖ ῖεατ βῖαδὸαν βυαν τ-ῖολῖρ.

“ὅο ῖνν ἰοῖμῖρ ἰαῖτὰρῖαῖς,
 ἡῖ βυὸ ἡ-υρ ἀ ῖυλῶνῖ ῖν,
 ἴυῖτῖοῖνε ὅαν μεαῖυῖατὸ ὅε,
 ῖε ῖυλῶνῖ νὰ ῖυαρ-ῖαοῖτε.

“ὅαν οῖατ, ὅαν οῖμῖρεαῖ,
 ὅαν αοῖνῖοῖ ἀρ ὀῖρ-ὀοῖνν;
 ἡῖ μοῖεαν ἀ ὅ-κυαλῖμαρ,
 Τῖαῖνῖς ἀρ ῖεαλ ῖοἡννὰ.”

52. Cíò tríd áct, o'fágbáodar clanna Lir
 Spuic na Maoile fá'n ramail rin, ásur mán-
 gáodar mómpa go Rinn Iorriair Doimnainn,
 ásur do báodar ann mé h-eaó ásur mé
 h-aimprip imcían, ág fulang fuaicta ásur
 fuair-beacta, go o-tarla óglác raorclanóda
 óóib do luict [aitreibte an fearainn, eaóon,
 Aibhric a ainm]; ásur do bí a aipe ar na
 h-éannaib go minic, ásur fá binn leir a
 g-ceileabhaó, gur cáriado go h-iomarcac,
 ásur gur cáriadoarpan éirion; ásur ir é an
 t-óglác ro do leardais ásur o'fáirnéir a
 n-imteacta uile.

53. Áct atá ní ceana, do báodar Clanna
 Lir, oíóce áirigíte ann, ásur mar fuaríodar
 an oíóce rin, ní b-fuaríodar don oíóce
 moimpe 'ná na oiaig miam, lé méad a reaca
 ásur a rneacta; óir do fárl leac oighe uile
 ar an rpuic iorriair ásur Acail; do
 leanaodar a g-cora do'n lic oighe go na'ri
 féaríodar cori do cúir óíob; ásur do gábadar
 na bráitpe ág éagcáoine go móir, ásur ág
 véanaim n-uallóúba veapimár, ásur do g-
 mairge oíomóir; ásur do bí fionnguala ága
 g-corg, ásur níor féad ri; ásur a oúbaire
 an laoió:—

“Τρυαξ ζάιη ηα η-εαλαὸ ἀνοῦτ ;
 1η τριάξ φόθεαηα νό 1η ταητ ;
 Ξαη υιηζε λιονη-ῖυαη ῖά η-α η-υῦτ,
 Δ ζ-αυηη 1η ὀιοηῖυαη ὀ'η ταητ.

“Ξαη υιηζε ταηα, ταίε, τρέαη,
 Ξαη τονη μαηα αζ τεαῦτ ῖέ ὀ-ταοιῖ ;
 Ὅο ἔαῦτ αη ῖυηη ῖεαὸηαῦ ῖόη,
 Ξο ῖ-ῖυηλ ηα ελάρ κόηῖῖιυαῦ εαοηη.

“Δ ηῖξ ὀο ἔυη ηεαῖη 1η λάρ,
 Δζυη τυζ ῖλάν ηα ῖέ ῖῖυαῖξ,
 ῖοηῖοη λεατ αη εαλταη ἑαη,
 λεαηταη αη τρέαη ζο η-ῖαὸ τρυαῖξ.”

54. “Δ ῖηάῖῖη,” αη ῖιονηζυαλα, “εηεοῖξ
 αη ῖη-Ὀῖα ῖοηόηα ηα ῖῖηηηηε ὀο ἔυη ηεαῖη
 ζο η-α ηέαλλαιῖ, αζυη ταλαῖη ζο η-α ἔοη-
 ἔαιῖ, αζυη αη ῖαηηηζε ζο η-α η-ῖοηζαηταῖῖ,
 αζυη ὀο ζεαῖἔαοι εαῖαη αζυη κόηῖῖηηαῦ
 ὀ'η ζ-Κοῖηῖε.” “Εηεοῖο,” αη 1αὀ ; “αζυη
 εηεοῖηηη λῖῖ,” αη ῖιονηζυαλα, “ὀο'η ῖη-
 Ὀῖα ῖοηῖη, ῖη-εόλαῦ.” Δζυη ὀο εηεοῖοηαῖ
 αη αη υαηη κόηη, αζυη ῖυαηαὀαη εαῖαη
 αζυη εοῖῖαηαὸ ὀ'η ζ-Κοῖηῖε ὀα ἑῖη ῖη, αζυη
 ηοηη ἔυη ὀοηηοηηηη ηά ὀοηῖῖῖοη οηηα ὀ ῖη
 αηαῦ.

55. Δζυη ὀο ῖάὀαη Δ Ρηηη 1οηηαῖη Ὅοη-

naonnó go t-áinig leó a t-tréimh go áitíoin
ann, agus a bfuilte fionnghuala : “ I r mictio
úinn uil go Sioct fionnadaíó mar a b-fuil
lir go n-a t-eaglaó, agus ar muinntir uile,”
“ I r maic linne rin,” ar iad an.

56. Agus go gluairead ar móra go h-ur-
éadrom, déadad nó go maighad ar Sioct
fionnadaíó ; agus i r amlaíó fuairead an
baile, fáir, folam ar a g-cionn, gan áct maol-
ráda glara, agus oiréad neannta ann,
gan tig, gan teine, gan treib. Agus tán-
gad ar a n-éimionad iona g-ceadair, agus
tuad ar trí gáiréa éadadointe ór áir, agus
a bfuilte fionnghuala an laoió :

“ Ionad liom an baile ro,
Mar ’tá gan tig, gan toige,
Mar go éim an baile ro,
Ucán i r amlaíó lém’ éiríde.

“ Gan cona,’ i r gan conairéa,
’Gan mná,’ r gan ríogairéa maímar,
Mar ’tá anoir ní eadlamar,
An áirir maí a g áir n-aídar.

“ Gan corina,’ gan corána’
Gan ól ’na múraib foillre;
Gan maíraíó,’ gan macáma,’
Mar t’á anocht, i r tuar tuirre.

“Μαρ ἀτάισ λυέτ αν βαιλερι,
 ὕεάν ιρ ερδαιὸ λέμ εροιθε,
 Ἀτά ανοέτ αρ μαηερι,
 ηδὲ μαριονη τριαέτ αν τίγε.

“Δ βαιλερι 'να β-ραεαμαρι,
 Σεόλ ιρ ιμμητ, αζυρ δοναέ,
 Όαρ λιον ιρ έ αν τ-αέταμαέ,
 Μαρ ἀτά ανοέτ α η-δοναρι.

“Μέιο να η-τοόαρι ρυαηαμαρι,
 Ο'η τυινη μαηα ζο έειλε,
 Δ λειτέιο νί έυαλαμαρι
 Ό'ιμτέαέτ αρ όδοινηβ ειλε.

“Όοβ' αναιη αν βαιλερι
 Ταοβ μέ ρέυι ιρ μέ ριοόβδαιό,
 ηι μηρι ρεαρι αρ η-αιένηθνε,
 Σινη ραν άιτρι λειρ ζέ'ρ β'ιονζηαό.”

57. Ειὸ τρά αέτ το βάααρι Clanna λιρ αν
 οιοέε ριν α η-ιοναο α η-αέταρι, αζυρ α ρεαν-
 αέταρι μαρι αρ η-οιλεαό ιαο ; αζυρ το έαν-ραο
 ceól ρίη-βινη ρίτε ; αζυρ το έιηζεαοαρι α
 μοά να μαιθνε αρ η-α μήμαέ, αζυρ το
 ζλυαιρεαοαρι ρόμπα ζο η-ινηρ ζλυαιρε βρέα-
 ηαινη ; αζυρ το έιονόλαααρι έαηλαιέ να ερίε

50 coitc'ionn cúca, ar locán na h-eánlaite
 a n-1nir gluaire b'réanainn; a'gur do t'igóir
 o'ing'eilt gac laoi fa meannai'b imc'iana
 na críce .i. 50 h-1nir Seóio, a'gur 50
 h-Ácail, a'gur 50 Teac' Duinn; a'gur gur na
 h-oiléanai'b iarr'ama'ca ar céana; a'gur do
 t'eigóir 50 h-1nir gluaire b'réanainn gac
 o'íche.

58. A'gur do b'áda ar an o'rou'gao rin mé
 h-eao, a'gur mé h-aim'iri f'ada, 50 h-aim'iri
 c'ieroinn C'rioirt, a'gur 50 o-táinig Pa'raic
 naom'ta a n-Eluinn; a'gur 50 o-táinig
 Mo'caom'óg naom'ta 50 h-1nir gluaire b'réa-
 nainn. A'gur an céao o'íche táinig do'n inir
 do cu'la'ada Clanna Lir g'ut a cluig a'ga
 buain 'ran iaim'eir'ge láim leó; gur bío'gao-
 da, a'gur gur buain-r'ginneda'ar 50 a'ofua't-
 ma' a'ga clu'ioin; a'gur o'f'ag'ba'ada a
 b'ráit're Fionn'guala 'na h-aona.

59. "C'réao rin, a b'ráit're ion'muine," ar
 rí. "Ní f'eda'ma'ir," ar ríao, "cia an g'ut
 an'f'ann a'ofua'tma' do cu'la'ma'ir." "G'ut
 cluig Mo'caom'óig rin," ar Fionn'guala, "a'gur
 ir é r'ga'rfar rí'b'ir lé péin, a'gur lé pean'ao,
 a'gur f'óir'fear rí'b' maille le toil 'Dé;" a'gur
 a o'ú'ba'it an laoió:

“ Εἰρτιῖς πέ clog an cléimḡ,
 Tóḡbaidḡ buḡ n-eite aḡur éirḡiḡ,
 Beirḡ a buḡe πέ Dḡa a tēaḡt,
 Aḡur aḡtaḡiḡ a éirteaḡt.

“ Córuidḡe ḡdoiḡ beit ḡá péir,
 Ir é rḡarḡar rḡb πέ péin,
 Sḡarḡaidḡ mḡb cairḡḡe ir cloḡa
 Aḡur rḡarḡaidḡ ḡarḡb ḡroḡa.

“ A veirimḡi mḡbre, ḡe,
 Déaidḡ cpeirēaḡ cḡir cinnḡe,
 A cēaḡḡar cḡoḡ Clōinne Lir,
 Εἰρτιῖς πέ clog an cléimḡ.”

60. Cḡ ḡrḡ aḡt, ḡo bḡḡar Clanna Lir aḡ
 éirteaḡt leir an ḡ-ceól rin ḡo mḡne an cléi-
 meḡ, nó ḡur cḡioḡnaidḡ a tḡḡḡa. “Canam
 ar ḡ-ceól anoir,” ar Fionnḡuala, “ḡ’áirḡ-
 mḡḡ nime aḡur talḡan.” Aḡur ḡo cḡnḡar
 a ḡ-ceaḡóir, ceól rḡmeḡḡḡaḡ, rḡr-binn, rḡḡe
 aḡ molaḡ an Cōimḡe, aḡur aḡ aḡḡaidḡ an
 áirḡ-mḡḡ.

61. Aḡur ḡo bḡ Moḡḡoimḡḡ aḡ éirteaḡt
 leo, aḡur ḡo ḡuidḡ Dḡa ḡo ḡúḡḡḡḡḡḡ rḡ n-a
 ḡoillḡiḡḡḡḡ ḡó, cḡa mḡ cḡn an ceól rin;

Δγυρ πο φοιλλριζεαὸ ὁὸ γυριαβ 1αο Clanna
 λιρ το μιννε é. Δγυρ 1αρι ο-τεαὸτ να μαιτονε
 αρι η-α μάρια, γλυαιρεαρ Moóaoimóγ γο loó
 να η-Εανλαίτε Δγυρ το connairc να η-éin
 υαὸα αρι αν loó; Δγυρ το cúairò γο η-οιμεαρι
 αν cúain μαρι α β-φαααίὸ 1αο, Δγυρ το φιαρ-
 ριαίγ ὀίοβ: “Αν ριβ Clann λιρ,” αρι ρé. “1ρ
 ριnn γο veimn,” αρι 1αοραν. “Ὁο βειμυμ α
 βυιὸε ριν lé Oia,” αρι Moóaoimóγ, “ὀιρ 1ρ
 αρι βυι ρον τανγυρα cúm να η-ιnnpe-ρι, ται
 γαὸ η-ιnnpe eile α η-Ειμυν; Δγυρ τίγιο α ο-τίρ,
 Δγυρ ταβριαὸ ταοβ λιompa, ὀιρ 1ρ ανηρο
 ατá α γ-αιννεαὸ ὀιβ veaγoibpeaóα το ὀéα-
 nam, Δγυρ vealúγaὸ ρé βυι β-peaótaib.”

62. Τάνγανταρι α ο-τίρ 1αρι ριν, Δγυρ τυγα-
 ραρι ταοβ leiρ αν γ-cléipeaó; Δγυρ το μυγ
 leiρ να αὸβυιὸ ρéin 1αο; Δγυρ το βίοιρ Δγ
 ὀéannaμ τριάτ, Δγυρ Δγ éirteaóτ αιρμυν α
 β-ποάρι αν éléιμγ. Δγυρ τυγ Moóaoimóγ
 céaρo μαίτ cúige, Δγυρ ο'φυριάι αρι ρλαβ-
 ριαὸα αιργιο αοιγγίλ το ὀéannaμ ὀοιβ; Δγυρ
 το cúιρ ρλαβριαὸ ιοιρ Aoó Δγυρ φionn-
 γuaia, Δγυρ ρλαβριαὸ ιοιρ Conn Δγυρ φιαόμα;
 Δγυρ το βίοιρ 'η-α γ-ceaóταρι Δγ υιγáιρoιú-
 γaὸ ιnαιinne, Δγυρ Δγ méaοúγaὸ meannna
 Δγ αν γ-cléipeaó; Δγυρ níοι cúιρ imjníoim ná

ατυπρε αρι να η-εαναιβ̃ δον ζυαφατ̃ να δον
μιοτ̃ ο'αρι ιμ̃τιζ̃ ορηα conuize ριν.

63. 1ρ̃ ε̃ β̃α̃ μ̃ζ̃ αρι̃ Ὀonnaτ̃αιβ̃ αν̃ ταν
ριν, Λαιρ̃γνέν̃ mac Ὀolmáin, m̃ic Ὀob̃t̃αιζ̃,
αζυρ̃ Θεο̃ς̃ ιν̃ζ̃εαν̃ ḑinñgiñ m̃ic Δο̃õã Δλ-
αιnñ .i. ιν̃ζ̃εαν̃ μ̃ζ̃ M̃ũm̃an, 1ρ̃ ι̃ β̃α̃ β̃αν-
c̃eilẽ õõ.

64. Αζυρ̃ οο̃ c̃ũãλ̃αι̃õ αν̃ ιν̃ζ̃εαν̃ τυαμ̃υρ̃ζ̃-
β̃α̃ιλ̃ να η-εαν̃ αζυρ̃ οο̃ λ̃ιον̃ οα̃ ρ̃εα̃ρ̃ic̃ αζυρ̃ οα̃
ρ̃ιορ̃ζ̃ι̃ãõ; αζυρ̃ οο̃ 1α̃ρ̃ι̃ αρι̃ Λαιρ̃γνέν̃ να
η-ε̃õiñ ο'ḑ̃ãζ̃α̃ιλ̃ ο̃i. Αζυρ̃ α̃ ο̃ũb̃αι̃ρ̃c̃ Λαιρ̃γ-
néñ nãc̃ 1α̃ρ̃ι̃ḑ̃ãõ αρι̃ M̃õc̃Δõm̃õζ̃ 1α̃õ. Αζυρ̃
τυζ̃ Θεο̃ς̃ α̃ β̃ι̃υα̃τ̃α̃ρι̃ nãc̃ β̃ẽĩõ ρ̃ẽiñ δον
ο̃ĩõc̃ẽ αζ̃ Λαιρ̃γνέν̃, m̃unã β̃-ḑ̃ãζ̃α̃ĩõ να η.ε̃õiñ;
αζυρ̃ οο̃ ζ̃λ̃υα̃ι̃ρ̃ ρ̃õim̃pẽ α̃ρ̃ αν̃ m̃-β̃ãilẽ. Αζυρ̃
οο̃ c̃ũι̃ρ̃ Λαιρ̃γνέν̃ τ̃ẽãc̃t̃ã ζ̃õ λ̃υα̃τ̃ οα̃ τ̃õρ̃ι̃υ̃ι̃ζ̃-
ẽãc̃t̃, αζυρ̃ ñĩ μ̃υζ̃ãõ υ̃ι̃ρ̃ι̃ẽ ζ̃õ μ̃á̃m̃ι̃ζ̃ C̃ill̃
Õãl̃uã. Αζυρ̃ τ̃á̃m̃ι̃ζ̃ρ̃ι̃ρ̃ι̃ τ̃ãρ̃ι̃ α̃ η-α̃ι̃ρ̃ οο̃'η̃
β̃ãilẽ 1α̃ρ̃ι̃r̃iñ; αζυρ̃ οο̃ c̃ũι̃ρ̃ Λαιρ̃γνέν̃ τ̃ẽãc̃t̃ã
ο'1α̃ρ̃ι̃υ̃ãĩõ να η-εαν̃ αρι̃ M̃õc̃Δõm̃õζ̃; αζυρ̃ ñĩ
β̃-ḑ̃ũãι̃ρ̃ 1α̃õ.

65. Õõ b̃ĩ ρ̃ẽãρ̃ζ̃ m̃õρ̃ι̃ αρι̃ Λαιρ̃γνέν̃ υ̃imẽ
ριν, αζυρ̃ τ̃á̃m̃ι̃ζ̃ ρ̃ẽiñ ζ̃õ η-α̃ι̃ρ̃m̃ α̃ μ̃ãĩb̃
M̃õc̃Δõm̃õζ̃, αζυρ̃ ο'ḑ̃ĩãḑ̃ρ̃ãĩζ̃ õẽ αρι̃ β̃-ḑ̃ĩõρ̃ι̃ α̃
μ̃á̃õã ζ̃υρ̃ õĩũl̃c̃ ιm̃ να η-εαναιβ̃̃ ε̃. “1ρ̃
ḑ̃ĩõρ̃ι̃ ζ̃õ õẽĩm̃iñ,” αρι̃ M̃õc̃Δõm̃õζ̃. Δnñ ρ̃iñ οο̃

εἰμὶς λαιμζνέν, αἷυρ τυς ρίτεαμ ἀρ νὰ
 ἡ-έαηαιβ, αἷυρ τυς εἰζε το'ν ἀλτόρρ ιαυ .ι.
 τὰ έαν ἀηη ἡαε λάιμ νό; αἷυρ ἡλαιορεαρ
 μοιμε ἡο ἡ-αιμμ α μαιβ Όεοό, αἷυρ λεαηαρ
 μοόαοιόζ έ. Αἷτ ἀρ η-ἡλααό ηα η-έαη νό,
 το εἰαιό α υ-τλαέτ αόάιλλ νόοβ, αἷυρ το
 μιννεαό τρὶ ρεαηοιρε ερὶοηα, εηάμδαα τοηα
 μαααιβ; αἷυρ ρεαη εἰλλεαέ, λομ, αηραιοό,
 ἡαη ρῡιλ, ἡαη ρέοιλ, το'ν ιηζην.

66. Αἷυρ το ἡαβ βίοόἡαό λαιμζνέν ιαη
 ρην, αἷυρ το ἡλαιορ ἀρ ἀη η-βαιλε
 αμαέ.

67. Ιρ ἀηη ρην α ούβαιοτ ριονηἡαλα.
 “Ταη ο'αη η-βαιρτεαό α ελέμυζ, οηρ ιρ
 ἡαιμω υαιηη οὔλ το'ν έαἡ; αἷυρ ιρ βεαιβ
 ηάέ μεαρη λεατρη βεαλύἡαό ληηηε, ηα
 ληηηε, βεαλύἡαό λεατρη; αἷυρ βέαη ἀρ
 η-αόλααό ἀρ α ἡ-αιτλε, αἷυρ αηρ Connoom'
 λειτ βεαρ, αἷυρ ριαέρηα οομ' λειτ ελέ, αἷυρ
 Δοό το λειτ μ'άιἡτε;” αἷυρ α ούβαιοτ ἀη
 λαιοό :—

“Ταη ο'αη η-βαιρτεαό α ελέμυζ,
 ἡαβ υματ αἷυρ έμυζ,
 ἡλση οηηη ἀρ η-ιομαό ρμáιλ,
 'Σαη ἡ-αιοητα υίλε, α εόμρáην.

“Συρό-ρι Όια το όεαλβ neam,
 Ώο ο-τις λεατρα αρι m-βαιρτεαδ;
 Συραβ λυέτμαρι αρι n-υαις,
 ‘Σαρι m-buinn γε h-αλτοιρι δονυαρι.

“Αρ αmlαιό όριυαιςim αν υαις,
 Φιαέρια, ιρ Conn φορι μο όά έαοβ,
 Αm uέτ, ιοιρι μο όά λάim,
 Α έλέρις έάιό cuiri Δοό.

“Α Mόόδοmός αν γλίρι γlic,
 Σγαριέαιnn μib cia τοιλις liom,
 Όέαν Ώο h-έαργδαίό αν υαις,
 Imτίς Ώο λυαέ ιρ ταρι α n-αm.”

68. Α h-αιέle na λαοιυε rin, το βαιρτεαδ;
 αςυρ το έαγδαυαρι, αςυρ το h-αόλααδ,
 Clanna λι; αςυρ το cuireαδ Φιαέρια αςυρ
 Conn φορι α όά ταοβ, αςυρ Δοό το leiέ α
 h-αιςέe, μαρι το οριυαις Φιονnγυαλα; αςυρ το
 τόγβαδ α lia όρ α leaέτ, αςυρ το ρερίοβαδ
 α n-ανmanna ογδim, αςυρ το ρεαριαδ α
 γ-cluice αοιnτε; αςυρ το φρίέ neam το n-α
 ανmannaib.

69. Αςυρ το bi Mόόδοmός Ώο cύμαέ, cuiri-
 peaέ ma n-οιαίς:—

* * * * *

70. Conαό í Oίόe Clainne λι conuige rin.

TRANSLATION.



THE FATE

OF THE

CHILDREN OF LIR.

1. OF the history of the Tuatha De Danann from the battle of Tailten down;¹—[it is as follows] :

2. They congregated from all parts of the five provinces of Erin until they were in one assembly,² and in one place of council. And the chiefs³ of the Tuatha De Danann said: "It is better for us," said they, "to have one king over us, than to be divided as we are, serving various kings throughout Erin."

3. Among the chiefs of these bodies who expected to obtain sovereignty for themselves, over the Tuatha De Danann, were Bodhbh Dearg,⁴ son of the Daghdha;⁵ and Ilbhreach⁶ of Eas-Ruaidh;⁷ and Lir of Sidh Fionnachaidh;⁸ and Midhir the Proud of Bri Leith;⁹ and Aenghus

Og, the son of the Daghdha,—but he did not covet to seek the sovereignty of the Tuatha De Danann, for he preferred being in his own condition [i. e., remaining as he was], than in that of king over the Tuatha De Danann. All these nobles went into council together,¹⁰ except these five who expected to obtain the sovereignty. And the conclusion to which they came¹¹ was, to give the sovereignty to Bodhbh Dearg, son of the Daghdha, for three reasons, namely : for the sake¹² of his father; for his own sake; and on account of his being the eldest son among the Daghdha's children.

4. When Lir heard that the sovereignty had been given to Bodhbh Dearg, he did not like it; and he left the assembly¹³ without taking leave, without a farewell to any one; for he thought that it was to himself that the sovereignty and lordship should have been given; and although he did leave the assembly,¹⁴ yet [it was not the less] Bodhbh Dearg was proclaimed king;¹⁵ for no man of the five took umbrage at not having obtained the sovereignty but Lir alone. And they resolved to pursue Lir, and to burn his house, and to expose himself to [i. e., to inflict on him Lir] wounds of spear and

sword, for not having yielded obedience to to him to whom they had given sovereignty and lordship. "We shall not act upon that counsel," said Bodhbh Dearg; "for that man [Lir] would defend the territory in which he is; and I am not the less king over the Tuatha De Danann because he is not submissive to me."

5. Matters continued thus between them a long time.¹⁶ But at last a great misfortune happened Lir, for his wife died after an illness of three nights. And this preyed greatly upon Lir, so that he felt his spirit depressed after her. And the death of this woman was a great event in her own time.¹⁷

6. And this event was heard of throughout all Erin; and it reached [to] the mansion of the son of the Daghdha,¹⁸ where the nobles of the Tuatha De Danann were assembled together.¹⁹ Bodhbh Dearg said: "If Lir chose," said he, "my assistance and my friendship would be useful to him, since his wife does not live (to him); for I have here the three maidens of the fairest form and of make and best repute that are in Erin, namely, Aobh, Aoifé, and Ailbhé, the three daughters of Oilioll Arann,²⁰ and my own three bosom-nurslings." The

Tuatha De Danann answered to him that this was good language, and that it was true.

7. Then messages and messengers were sent from Bodhbh Dearg to the place at which Lir was, to say that if he were willing to yield [the] lordship to the son of the Daghdha, and make alliance with him, that he would give him a foster-child of his foster-children. Now, Lir thought well of making this alliance; and he set forward accordingly on the next day with fifty chariots, from Sioth Fionnachaidh; and he took the shortest way, till he reached the Sioth of Bodhbh Dearg, which was over Loch Deirgdeirc;² and he was bade welcome there; and all the people were merry and cheerful before him; and they were well attended to and supplied that night.

8. And the three daughters of Oilioll Arann were on the same couch with the queen of the Tuatha De Danann, for the wife of Bodhbh Dearg was their foster-mother. Then Bodhbh Dearg said: "Take thy choice of the maidens, O Lir." "I do not know," said Lir, "which is the choicest of them, but the eldest of them is the noblest, and it is she that I had best take." "If so," said Bodhbh Dearg, "Aobh the daughter of Oilioll is the eldest, and she shall

be given to thee if thou willest." "I do so will," said he. And Aobh was united to Lir that night.

9. Lir was a fortnight in that mansion, and then he took Aobh away with him to his own house, that he might celebrate a great and royal wedding feast.

10. And in due time after this his wife²² became pregnant, and she brought forth two children at a birth,²³ a daughter and a son; Fionnghuala²⁴ and Aodh were their names. And she became pregnant again, and brought forth two sons; Fiachra and Conn were their names; and she herself died at their birth. And that preyed greatly upon Lir; and were it not for the greatness [of love] with which his mind rested upon his four children, he would almost have died of grief.

11. That news [soon] reached the Sióth of Bodhbh Dearg; and the people of the Sióth raised three shouts loudly lamenting their nurseling. And Bodhbh Dearg said: "We grieve for that girl, on account of the good man to whom we gave her, because we are grateful for his friendship and his constancy; however, our friendship for each other shall not be rent asunder, for I shall give him her other sister as a wife, namely, Aoifé."

12. When Lir heard that, he repaired immediately to espouse her; and they were united together; and he took her with him to his house. And Aoifé felt honour and affection for the children of Lir and of her own sister; and [indeed] every one who should see these four children could not help giving them the love of his soul.

13. And Bodhbh Dearg used often to come to Sioth Lir, for love of these children; and he used to take them with him to his own house for a long while, and then to let them return to their own home again. And the Tuatha Dé Danann were at that time consuming the Feast of Age²⁵ in each Sioth in turn; and when they went to Sioth Lir, these four were their joy and their delight, for the beauty and symmetry of their form; and where they constantly slept was in beds in front of their father; and he used to rise at early dawn of every morning, and lie down among his children.

14. But the consequence of all this was,²⁶ that a dart of jealousy passed into Aoifé on account of this, and she regarded the children of her sister with hatred and thorough enmity. Then she assumed a feigned illness, under the influence of which she continued the greater part of a year. And it is after that she per-

petrated an act of hateful treachery, as well as of unfaithful jealousy, against the children of Lir.

15. And one day her chariot was yoked for her, and she took with her the four children of Lir in the chariot; and she went forward in that way towards the house of Bodhbh Dearg and Fionnghula was not willing to go with her on the journey;²⁷ for she knew by her that she had some intention of ruining, or of killing them; for, she dreamed of a design of treachery and fratricide²⁸ in the mind of Aoifé. But, however, she was not able to avoid the misfortune and fate that were in destiny for her.

16. And so, Aoifé set out from Sioth Fionnachaidh; and (on the way) Aoifé said to her people: "Kill," said she, "the four children of Lir, for whom my love has been abandoned by their father, and I shall give you your own reward of every kind in the world." "Not so, indeed," said they; they shall not be killed by us; and it is an evil deed you have thought of, and evil will it be to you to have mentioned it."

17. And when they did not consent to do this, she herself drew forth a sword to kill and destroy the children of Lir; but her woman-

hood, and her natural cowardice, and the weakness of her mind prevented her. And so they went westward to the shore of Loch Dairbhreach;²⁹ and their horses were halted there. And she [Aoifé] desired the children of Lir to bathe, and go out to swim upon the lake; and they did as Aoifé told them. And as soon Aoifé found them upon the lake, she struck them with a metamorphosing druidical wand, and so put them into the forms of four beautiful perfectly white swans; and she made this lay there :

“Out with you [on the water] O children of
the king!

I have deprived your descendants of [all]
good luck;

To your friends your story will be a sad one;
Your shouts shall be with flocks of birds.

[Fionnghuala].—“Thou witch! we know thy
name.

Thou hast struck us down without a vessel;³⁰
[but]

Though thou mayest us send from wave to
wave,

We shall be sometimes from cape to cape
[i. e. on the dry land].

“We shall receive relief,—without concealment ;

We shall receive warning and grace ;

Even though we light upon the lake ;

Our minds [at least] shall be early [i. e. range] abroad.”

18. After that lay, the four children of Lir turned their faces together towards the woman [Aoifé] ; and Fionnghuala spoke to her, and this was what she said : “ Evil is the deed which thou hast done, O Aoifé, and moreover an ill act of friendship it is for thee to ruin us without cause ; and it shall be manifestly avenged upon thee ; and thou shalt fall in revenge for it ; for thy power for our destruction is not greater than the druidism [druidic power] of our friends to avenge it upon thee ; therefore, assign us some period and termination to the ruin which thou hast brought upon us.”

19. “ I shall, indeed,” said Aoifé, “ and it is worse for you to ask it of me ; namely [the period I assign to you shall be this] until the woman from the South and the man from the North are united : that is, Lairgnen,³¹ the son of Colman, the son of Cobhthach, that is the son of the king of Connacht ; and Deoch, the daughter of Finghin,

the son of Aodh³² Alainn, king of Munster; and no friends [are able], nor any power that ye have is able to bring you out of these forms, since ye have sought it [i. e. since ye have called on me to declare it], during your lives, until ye shall have been three hundred years upon Loch Dairbreach; and three hundred years upon Sruth na Maoilé,³³ between Erinn and Albain; and three hundred years at Iorrus Domnann,³⁴ and Inis Gluairé³⁵ of Brendainn; and theses shall be your adventures henceforth."

20. And then repentance seized upon Aoifé, and she said: "Since I am not able to afford you any other relief henceforth, ye shall retain your own speech; and ye shall sing plaintive music, at which the men of the Earth would sleep, and there shall be no music in the world its equal; and ye shall have [retain] your own direction [reason] and dignity [of nature]; and ye shall not be distressed by being in [shapes of] birds;" and she spoke this lay:—
 "Depart from me, O children of Lir,

[Ye] with the white faces, with the stammering Gaedhilg [i. e. but half articulate].

It is a great disgrace to soft youths

To be driven by the rough wind [i. e. as birds].

“Nine hundred years for you upon the tide,—
 It was I that sent ye through treachery,—
 Until ye shall be upon Inis Gluairé,³⁶
 Upon the north-west side of red [i. e. red
 flowering] Erinn.

“Advance ye out upon the Maoil,
 (It were best for you to be obedient to me;)
 Until Lairgnen and Deoch are united;
 It is a long time for one to be in pain!

“Lir’s heart is a husk of gore,
 Through many a victorious throw has he
 cast;
 Sickness [i. e. bitterly sad] to me is the
 groan of the active champion,—
 Though it is I that have deserved his anger.”

21. After this lay, her steeds were caught for Aoifé, and her chariot was yoked, and she went on to the Sioth of Bodhbh Dearg; and the nobles of the court bade her welcome. And the son of the Daghdha asked why she had not brought the children of Lir with her to him.

22. “I say unto thee,” said she [in answer],
 “That you are not beloved by Lir, and that he does not trust to send his children to thee, for fear that thou wouldst capture them.”

23. "I wonder at that," said Bodhbh Dearg, "because these children are dearer to me than my own children." And Bodhbh thought in his own mind that it was treachery the woman had played upon them; and he accordingly sent³⁷ messengers to the North to Sioth Fionnachaidh. Lir asked what they came for. "For your children," said they. "Is it that they have not reached you with Aoifé?" said Lir. "They have not," said the messengers; "and Aoifé said that it was you that did not let them go with her."

24. Melancholy and sorrowful was Lir at these tidings; for he understood that it was Aoifé that ruined or killed his children. And his steeds were caught at early morning of the next day for Lir; and he set upon the road, directly south-west, until he reached to the shore of Loch Dairbhreach. And the children of Lir saw the cavalcade coming towards them, and Fionnghuala spoke the lay:—

"Welcome the cavalcade of steeds
Which I see hard by Loch Dairbhreach;—
A company, indeed, powerful and mysterious,
Seeking us, following after us.

“ Let us move to the shore, O Aodh !
 O Fiachra, and O comely Conn !
 No host under heaven can those horsemen
 be
 But only Lir and his household.”

25. After this poem, Lir came to the verge of the shore ; and he noticed that the birds had human voices ; and he asked what caused them to have human voices.

26. “ Understand thou, O Lir, son of Lughaidh,”³⁸ said Fionnghuala, “ that we are thy four children who have been ruined by thy wife and by the sister of our own mother, through the malignity of her jealousy.” “ Is it possible to put you into your own forms again ?” said Lir. “ It is not possible,” said Fionnghuala, “ for the men of Earth could not relieve us, until the woman from the South and the man from the North are united, that is, Lairgnen, the son of Colman, and Deoch, the daughter of Finghin, son of Aodh Dubh,³⁹ in the time of the Tailginn,⁴⁰ and of the coming of Faith and Devotion into Erinn.”

27. When Lir and his people heard this, they raised three shouts of grief, crying, and lamentation, on high.

28. "Do ye wish," said Lir, "to come ashore to us, since ye have your own senses and your memory?" "We have not the power," said Fionnghuala, "to associate with any person henceforth; but we have our own language, the Gaedhilge; and we have the power to chant plaintive music, and it is quite sufficient to satisfy the whole human race to be listening to that music; and so remain ye with us to-night, and we shall chant music for you."

29. So Lir and his people remained listening to the music of the swans, upon the brink of Loch Dairbhreach; and they slept composedly by it that night; and Lir arose at early morning of the next day and he made this lay:—

"It is time to depart from this place;
I sleep not, though I lie down to sleep.—
To part from my beloved children⁴¹
Is what embitters my heart!

"Evil was the fate by which I brought over
you
Aoifé the daughter of Oilíoll Arann,
Had I known what you have got by it,
I would never have followed that advice."⁴²

“O Fionnghuala, and O Conn the comely !
O Aodh, and O Fiachra of the beautiful
weapons !

From the verge of the shore upon which ye are,
It is not yet time for me to depart from you.”

30. So Lir went on from that place to the Sioth of Bodhbh Dearg; and a welcome was made for him there; and a rebuke was given to him from Bodhbh Dearg for not having brought his children along with him. “Alas!” said Lir, “it was not I that would not bring my children to you; it was Aoifé, yonder, your own nursling and the sister of their mother, who has put them into the forms of four pure-white swans upon Loch Dairbhreach, in the presence of the men of Erin; and [there they are swans, though] they preserve their own sense and their reason, their voice, and their Gaedhilg.”

31. Bodhbh Dearg started at this news; and he understood that what Lir spoke was true; and he gave a very fierce rebuke to Aoifé, and said: “This treachery will be worse for thee, Aoifé, than for the children of Lir; for they shall obtain relief towards the end of time, and their souls will be in heaven at last.”

32. Bodhbh Dearg then asked Aoifé what

shape on earth she would think the worst of being in. She said that it would be in the form of a demon of the air. "I shall put you into that form then," said Bodhbh Dearg. And, as he spoke, he struck her with a metamorphosing druidical wand, and put her into the form of a demon of the air; and she flew away at once; and she is still a demon of the air, and shall be so for ever.

33. As for Bodhbh Dearg and the Tuatha De Danann they came to the shore of Loch Dairbhreach, and they took up an encampment there, listening to the music of the swans. And as for the Milesian Clanns, too,⁴³ no less did they come from every point of Erin that they might take up an encampment at Loch Dairbhreach in like manner; for historians do not count any music or delight that ever was heard in Erin in comparison to the music of these swans; and they used to be telling stories and conversing with the men of Erin each day, and discoursing with their tutors and their fellow-pupils, and with all their friends in like manner; and they used to chant very sweet, fairy music every night; and every one who used to hear that music slept soundly and easily, no matter what

disease or long illness might be upon him ; for, happy and delighted after the music the birds chanted was every one who heard it.

34. Well, then, these two encampments of the sons of Milesius and the Tuatha De Danann continued to be around Loch Dairbhreach for the space of three hundred years. And it is then Fionnghuala said to her brothers : “ Do ye know, O youths ! ” said she, “ that ye have come to the end of⁴⁴ your term here, all but this night only ? ” And distress and very great sorrow seized upon the sons [of Lir] when they heard that news ; for they thought it the same as being human beings, to be upon Loch Dairbhreach discoursing with their friends and their companions, in comparison with going upon the angry, quarrelsome sea of the Maoil⁴⁵ in the North.

35. And they came early on the next day to speak to their foster-father and their father ; and they bade them adieu ; and Fionnghuala made the lay :—

“ Adieu to thee, O Bodhbh Dearg !

Thou man to whom all science has done
homage,

[Adieu] to thee, together with our father,⁴⁶

Lir of the famous Sióth Fionnachaidh.

“The time has come for us, methinks,
To separate—after which we shall not
meet

Till the judgment come—O pleasant com-
pany!

It is not on a visit that we are going to you.

“From this day of our age we shall be,—
O ye heart-loved friends, our contempo-
raries,—

Without human voice near us,
Upon the raging Sruth na Maoilé.

“We shall go from that to be punished,
At the end of three hundred proper [i. e.
full] years;

(Greater knowledge of our punishment we
shall have there),

Westwards to the point of Iorrus Domh-
nann;

“Three hundred years, without fail [we must
be],

In the west at the point of Iorrus Domh-
nann;

From lake to lake—alas! the condition—
Until Deoch and Lairgnen unite.

“ Our beautiful garments shall be [but the]
 Waves of the salt-water, bitter, briny ;
 As the four comely children of Lir,
 Without a night for us without it.

“ Ye three brothers of once ruddy cheeks !
 Let [them] depart from us, from Loch
 Dairbhreach,
 This powerful tribe which has loved us ;
 Sorrowful now is our separation.”

36. After that lay, they took to flight ; [fly-
 ing] highly, lightly, aerially, until they reached
 Sruth na Maoilé between Erinn and Albain ;
 and the men of Erinn were grieved at this,
 and it was proclaimed by them throughout
 Erinn, that no swan should be killed,⁴⁷ how-
 ever great the power which they might have
 to do it from that out.

37. It was a bad residence for the children
 of Lir, to live upon Sruth na Maoilé. When
 they saw the shore of the extensive coast
 around them, they became filled with cold, and
 grief, and regret ; and they thought nothing
 of any evil which they had before suffered,
 compared with that which they suffered upon
 that current.

38. And they remained there upon Sruth na Maoilé, until one night a thick tempest came upon them, and Fionnghuala said: "My beloved brothers," said she, "bad is the preparation we make, for it is certain that the tempest of this night will separate us from one another; therefore let us appoint a particular place of meeting to which we shall repair, if God shall cause us to separate from each other." "Let us settle, O sister," said they, "an appointed place of meeting at Carraig na Rón,⁴⁸ for we are all equally acquainted with it."

39. However, when the midnight came to them, the wind descended with it, and the waves increased their violence and their thunder; and the lightnings flashed; and a rough sweeping tempest passed all over the sea, so that the children of Lir were scattered from each other over the great sea; and they were set astray from the extensive shore, so that not one of them knew what way or what path the rest went. There came, however, a placid-calm upon the sea after that great tempest; and Fionnghuala was alone upon the current; and she observed that her brothers were absent [separated from her];

and she lamented them greatly ; and she spoke this lay :—

“ In my condition it is woe to be alive ;
 My wings have frozen to my sides ;
 It is little that the furious wind has not
 shattered
 My heart in my body after [i. e. away from]
 Aodh.

“ Three hundred years upon Loch Dairbh-
 reach
 Without going into human forms,—
 It distresses me more, and not alike [i. e.
 not merely as much]
 My time upon Sruth na Maoilé.

“ O beloved three,—oh, beloved three !
 Who slept under the shelter of my feathers,
 Until the dead return to the living
 I and the three shall never meet.

“ After Fiachra and Aodh,
 And Conn the comely,—with no account of
 them,—
 It is a pity my remaining for every evil.
 Woe to be this night in my condition.”

40. As for Fionnghuala she was that night upon the rock, until the rising of the day upon the morrow, watching the sea in all directions around her, until she saw Conn coming towards her, with heavy head, and drenched feathers; and the heart of the daughter greatly welcomed him; and Fiachra came also, cold, wet, and quite faint; and neither word nor speech of his was understood, such was the excess of cold and hardship which he had suffered; and she put him under her wings, and said: "If Aodh would but come to us now, how happy should we be!"

41. It was not long after that, when they saw Aodh coming towards them, with dry head and beautiful feathers; and Fionnghuala welcomed him greatly; and she put him under the feathers of her breast and chest; and Fiachra under her right wing; and Conn under her left wing; and she disposed her feathers over them in that way. "O youths," said Fionnghuala, "though evil ye may think this last night, many of its like shall ye find from this time forwards."

42. The children of Lir after that continued⁴⁹ a long time there, suffering cold and wretchedness upon the current of the Maoilé;

until at last a night came upon them so cold that never before did they experience anything like the frost, and the cold, the snow and the wind of that night ; and Fionnghuala made the lay :—

“ Evil is this existence !—
 The cold of this night,—
 The greatness of this snow,—
 The hardness of this wind.

“ Where they have lain together, is
 Under my graceful wings,—
 The wave beating violently upon us,—
 Conn and comely Fiachra.

“ Our stepmother has put
 Us, these four of us,
 This night, into this misery ;—
 Evil is this existence !”

43. Thus were the Children of Lir for a long time suffering a life of extreme cold to the end of a year, upon the current of the Maoilé, until at last a night came upon them, upon the pinnacle of the Seal Rock ;⁵⁰ and the time was in the Calends of January ; and the waters congealed, and each of them became chilled in his place ; and as they lay upon the

rock, their feet, and their feathers, and their wings adhered to the rock, so that they were not able to move them from where they were; and they made such vehement efforts with their bodies [to move away], that they left there the skin of their feet, and the feathers of their breasts, and the tips of their wings attached to the rock.

44. "Alas! O Children of Lir," said Fionnghuala, "evil indeed is our condition now, for we cannot support the salt-water, and yet it is prohibited to us to be absent from it; and if the salt-water enters into our sores, we shall die;" and she made this lay:—

"Moanful are we this night,
Without feathers covering our bodies,
And it is cold for our delicate soles
On the rough, uneven rocks.

"Bad was our stepmother to us,
When she played druidism upon us,
Sending us out upon the sea,
In the shapes of wonderful swans.

"Our bath upon the shore's ridge is
The foam of the brine-crested tide;
Our share of the ale-feast is
The brine of the blue-crested sea.

“ One daughter and three sons,
 We are wont to be in the clefts of rocks ;
 Upon the rocks, so hard for one,
 Our existence is moanful.”

45. However, they came again upon the current of the Maoil; and though the sea-water was extremely distressing, and sharp, and bitter to them, they were not able to avoid it, or to shelter themselves effectually from it. And so they were in that misery by the shore until their feathers grew (anew), and their wings, and until their sores were perfectly healed; and (then) they used to go every day to the shore of Erinn and of Albain; and they used to go to the current of the Maoil each night, for it was their original [i. e. they were obliged to return to it as their] place of abode.

46. They came one day to the mouth of the Banna⁵¹ in the north; and they saw a splendid one-coloured cavalcade, with trained pure-white steeds under them, constantly walking upon the road directly from the south-west. “ Do ye know yonder cavalcade, O Children of Lir?” said Fionnghuala. “ We do not know them,” said they; “ but it is most probable that they are some party of the sons of Miledh [Mi-

lesius], or of the Tuatha Dé Danann that are there.”

47. They moved then to the border of the shore, that they might be able to recognize them; and when the cavalcade [on their side] saw them, they moved towards them also to meet them, until they reached the place of mutual converse to each other.

48. The chief men of those who were in that cavalcade were, Aodh Aithfhiosach, and Fergus Fithchiollach,⁵² that is, the two sons of Bodhbh Dearg, and a third division of the Fairy cavalcade⁵³ along with them; and that cavalcade had been seeking [the swans] for a long time before that; and when they reached each other, lovingly and friendly did they bid each other a truly affable welcome; and the Children of Lir inquired how the Tuatha Dé Danann were, and particularly Lir, and Bodhbh Dearg, and their people besides.

49. “They are well; in one place [i. e. assembled together],” said they, “in the house of your father, in Sióth Fionnachaidh, and the Tuatha Dé Danann along with them there, consuming the Feast of Age,⁵⁴ merrily and happily, without fatigue and without

uneasiness, except for being without you, and not having known where ye had gone to from them, from the day upon which ye left Loch Dairbhreach." "That is not the record of our lives," says Fionnghuala, "for much indeed of evil and suffering and misery have we endured on the tide of the current of the Maoil to this day;" and she recited the lay:—

"Happy this night the household of Lir!
Abundant their mead and their wine;
Though there be this night in a cold home,
A company⁵⁵ of the king's pure-born children.

"Our faultless bed-clothes are [but]
The covering of our bodies of wreathed
feathers;—

[Though] often ere now have we been clad
In purple, while drinking the cheerful mead.

"There is our food and our wine they are
The white sand and bitter brine;—
[Yet] often drank we hazel mead,
From round cups with four lips [i. e. corners.]

"These are our beds, and bare [beds] they are,
[but]

Rocks above the violent waves;—
[Yet] often have been spread for us,
Beds of the breast-feathers of birds.

“ Though it be now our work [though now we
have] to swim in the frost,
Upon the current of the heavy resounding
Maoil,—

Often a cavalcade of the sons of kings
Was following us to Sioth Buidhbh.

“ It is this that has wasted my strength,—
To be going and coming over the Maoil,
As I was never accustomed to be ;
And that no more I enjoy the sun in a soft
plain.

“ Fiachra’s bed, and Conn’s place,
Is to nestle under the cover of my wings
upon the Maoil.
A place under the shelter of my breast hath
Aodh ;
The four of us side by side.

“ The teaching of Manannan⁵⁶ without guile,
The conversation of Bodhbh Dearg over
Drom Caoin,⁵⁷
The voice of Aongus,⁵⁸ the sweetness of his
kisses,—
I was wont to be without grief by their side.”

50. After that the cavalcade came to Sioth
Lir, and they related to the nobles of the

Tuatha Dé Danann the adventures of the birds, and their condition. "We have no power over them," the nobles say, "but we are glad they are alive; for they shall obtain relief in the end of time."

51. As to the Children of Lir, they went towards their original home in the north upon the current of the Maoil; and they were there until the time they had to spend there expired; and then Fionnghuala said: "It is time for us to leave this place, for our time here has come;" and she sang this lay:—

"Our time has come here, indeed,
It is time to depart,
From this shore which we have frequented
Three hundred years of lasting light.

"To the point of Western Iorrus,
It will not be easy to bear it,
Let us depart now without wandering,
Upon the support of the cold wind.

"Without rest, without standing,
Without any shelter from the thick tem-
pests;—
Unwelcome to us is what we have heard,—
Our term has come here indeed."

52. The Children of Lir then, accordingly, left the current of the Maoil in that manner, and they passed on to the point of Iorrus Domhnann;⁵⁹ and there they were for a long period of time, suffering cold and a life of chilling, until [at last it happened to them that] they met a young man, of a good family, [one of the occupants of the lands whose name was Aibhric],⁶⁰ and his attention was often attracted to the birds, and their singing was sweet to him, so that he loved them greatly, and they loved him; and this is the young man who arranged in order and narrated all their adventures.

53. But at last it happened that⁶¹ the Children of Lir, one night that they were there, [at Iorrus], experienced a night such as they never experienced any night before or after it, for the intensity of its frost and its snow; for a flag of ice grew upon the whole of the current between Iorrus and Acaill,⁶² and their feet adhered to the ice flag, so that they were not able to stir, and the brothers fell to moaning greatly, and to lamenting greatly, and to grieving intensely; and Fionnghuala was checking them, and she could not, and she recited the lay:—

“Pitiful the lament of the swans this night,—

It is the ebb that has caused it, or it is a
drought—

Without cold-flowing water under their
breasts,

Their bodies will be short-lived from thirst.

“Without thin water, firm, and strong,—

Without a sea wave coming against their
sides ;

The merry great sea has congealed,

So that it is a beautiful damp-wet plain.

“O King who hast formed Heaven and Earth,

And who broughtest safe the six hosts,⁶³

By thee be relieved the tribe of birds,

Let the strong be pursued till they become
pitiful.”

54. “My brethren,” said Fionnghuala, “believe ye the truly splendid God of truth, who made Heaven with its clouds, and Earth with its fruits, and the sea with its wonders ; and ye shall receive help and full relief from the Lord.” “We do believe,” said they. “And I believe with you,” says Fionnghuala, “in the true God, perfect, truly intelligent.” And they believed at the proper hour ; and they received help and protection from the Lord

after that; and neither tempest nor bad weather affected them from that time out.

55. And they were in the point of Iorrus Domhnann until the time they had to spend there expired. And then Fionnghuala said: "It is time for us to go to Sioth Fionnachaidh, where Lir is with his household, and all our people." "We like that," said they.

56. And they set out forward, lightly and airily, until they reached Sioth Fionnachaidh; and they found⁶⁴ the place deserted and empty before them, with nothing but unroofed green raths, and forests of nettles there; without a house, without a fire, without a residence. And the four came close together, and they raised three shouts of lamentation aloud; and Fionnghuala spoke the poem:—

"A wonder to me this place,—

How it is without house, without dwellings?

As I see this place—

Uchone, it is bitterness to my heart.

"Without hounds, and without packs of dogs,
Without women, and without prosperous
kings,

We have never heard of it as now it is,

This place—with our father.

“ Without drinking horns, without cups,
 Without drinking in its lightsome halls,
 Without cavalcades, without youths,
 As it is to-night it is an omen of grief

“ As the people of this place are (now),
 Uchone, it is bitterness to my heart !
 It is clear this night to my perception,
 That the lord of the house does not live.

“ O place, in which we have seen
 Music and playing, and the assembly;
 To me it seems a sad reverse,
 As it is this night deserted.

“ The greatness of our misfortunes, we have
 found,
 From the one ocean wave to the other,
 The like of which we have not heard
 To have happened to any other persons.

“ Seldom has been this place
 Trusting to grass and to wood,
 The man to recognize us liveth not,
 To find us here, though to him it were a
 wonder.”

57. However, the Children of Lir were

that night in the place of their father and their grandfather; where they had been nursed; and they chanted very sweet, fairy music; and they arose at early morning next day, and they set out forward to Inis Gluairé of Brendainn;⁶⁵ and the birds of the country in general congregated near them upon the Lake of the birds⁶⁶ in Inis Gluairé of Brendainn. And they used to go forth to feed each day to the remote points of the country, namely, to Inis Geadh⁶⁷ and to Acaill, and to Teach Duinn,⁶⁸ and to the other western⁶⁹ islands in like manner; and they used to go to Inis Gluairé of Brendainn each night.

58. And they were in that state for a long period of time, till the time of the faith of Christ, and until holy Patrick came into Erin; and until holy Mochaomhóg⁷⁰ came to Inis Gluairé of Brendainn. And the first night he came to the island, the Children of Lir heard the voice of his bell, ringing at matins, near them; so that they started, and leaped about in terror at hearing it; and her brothers left Fionnghuala alone.

59. "What is that, O beloved brothers?" she says. "We know not, say they, "what faint fearful voice it is we have heard." "That

is the voice of the Bell of Mochaomhóg," Fionnghuala says; "and it is that [bell that] shall liberate you from suffering and from pain, and shall relieve you according to the will of God;" and she recited the lay:—

"Listen to the Cleric's bell;
Elevate your wings and arise;
Give thanks to God for his coming,
And be grateful for having heard him.

"It is more proper for ye to be ruled by him,
It is he that shall liberate you from pain,
Shall bring you away from the rocks and
stones,
And shall bring you away from the furious
currents.

"I say unto you, therefore,
Make you a confession of proper accurate
faith;
Ye comely four [three?] Children of Lir,
Listen to the bell of the Cleric."

60. The Children of Lir, therefore, were listening to that music which the cleric performed, until he had finished his matins.

"Let us chant our music now," said Fionnghuala, "to the High King of Heaven and Earth." And they immediately chanted a plaintive, slow-sweet, fairy music, praising the Lord, and adoring the High King.

61. And Mochaomhóg was listening to them, and he prayed God fervently to reveal to him who chanted that music; and it was revealed unto him that it was the Children of Lir who performed it. And upon the coming of the morning of the next day, Mochaomhóg went forward to the Lake of the Birds; and he saw the birds from him upon the lake; and he went to the brink of the shore where he saw them, and he inquired of them: "Are ye the Children of Lir?" he says. "We are, indeed," they say. "I return thanks to God for it," Mochaomhóg says, "for it is for your sakes that I have come to this island beyond every other island in Erin; and come ye to land now, and put your trust in me, for it is here it is in destiny for you to perform good works, and separate from your sins."

62. They came to land after that, and they put trust in the Cleric; and he took them with him to his own abode, and they were keeping the canonical hours there, and hearing

mass along with the Cleric. And Mochaomhóg took a good artificer to him, and he ordered him to make chains of bright white silver for them; and he put a chain between Aodh and Fionnghuala, and a chain between Conn and Fiachra; and the four of them were rejoicing the mind and increasing the spirits of the Cleric; and no danger nor distress in which the birds had been hitherto, caused them any fatigue or distress now.

63. He who was King of Connacht at that time was Lairgnen,⁷¹ the son of Colman, son of Cobthach, and Deoch,⁷² the daughter of Finghin, son of Aodh Allainn, that is, the daughter of the King of Munster, was his wife.

64. And the woman heard the account of the birds, and she became filled with affection and fast love for them; and she entreated of Lairgnen to procure the birds for her. And Lairgnen said that he would not ask them of Mochaomhóg. And Deoch pledged her word that she would not be one night longer with Lairgnen if she did not obtain the birds; and she set out from her residence. And Lairgnen sent messengers quickly to pursue her, and she was not overtaken till she reached

Cill Dalua.⁷³ And she went back to the residence then; and Lairgnen sent messengers to ask the birds from Mochaomhóg; and he did not get them.

65. Great anger seized upon Lairgnen on that account, and he came himself to the place where Mochaomhóg was, and he asked him if it was true that he had refused him the birds. "It is true, indeed," said Mochaomhóg. Then Lairgnen arose, and grasped at the birds, and snatched them to him off the altar, namely, two birds in each hand; and he went forth towards the place in which Deoch was; and Mochaomhóg followed him; but as soon as he had laid hands on the birds their feathery coats fell off them, and of the sons were made three withered, bony old men, and of the daughter a lean, withered old woman, without blood or flesh.

66. And Lairgnen started at this, and he went out of the place.

67. It was then that Fionnghuala said: "Come to baptize us, O Cleric, for our death is near; and it is certain that you do not think worse of parting with us than we do at parting with you; therefore make our grave afterwards, and place Conn at my right side, and Fiachra

on my left side, and Aodh before my face ;”
and she spoke the poem :—

- “ Come to baptize us, O Cleric ;
Take upon thee and arise ;
Clear away from us our many stains,
And all our faults, O companion !
- “ Pray thou the God who formed heaven,
That thou mayest succeed in baptizing us ;
Let our grave be capacious,
And our feet at once to the altar.
- “ Thus do I order the grave :
Fiachra and Conn by me on either side,
And in my lap, between my two arms,
Thou chaste Cleric, place Aodh.
- “ O Mochaomhóg of the subtle speech,
Though grievous to me to part from thee,
Prepare thou hastily the grave ;
Depart quickly, and come in time.”

68. After this lay, the Children of Lir were baptized ; and they died, and were buried ; and Fiachra and Conn were placed at either side [of Fionnghuala], and Aodh before her face, as Fionnghuala ordered ; and their tombstone was raised over their tomb, and their Oghaim names were written ; and their

lamentation rites were performed; and heaven was obtained for their souls.

69. And Mochaomhóg was sorrowful and distressed after them.

* * * * *

70. And that is the fate of the Children of Lir, so far.

NOTES.

NOTES.

¹ The Battle of *Tailltin* (a place now called Telltown in Meath) was that in which the *Tuatha De Danann* were defeated by the Milesians, losing the sovereignty of Erin, A.M. 3500. The *Tuatha De Danann* were the second colony that occupied the country, defeating their predecessors, the *Firbolgs*, in the battle of *Magh Tuiredh* of *Cunga* (or Cong) in West Connacht, and they themselves in turn met their overthrow at the hands of the Milesians, in this battle of *Tailltin*, losing their great chiefs *Mac Cuill*, *Mac Cecht* and *Mac Gréiné*, the sons of *Cermait Mil-Bheoil* (i. e. *Cermait* of the honey mouth), who was the son of the great chief, monarch, and magician, referred to also in the story, the *Daghda*.

² *Assembly*.—Or, “fair.”

³ *Chiefs*.—Literally, “best ;” the “best” men.

⁴ *Bodhbh Dearg* was the son of the *Daghda*, whose name is mentioned in note 1, and was the person chosen as king over the *Tuatha De Danann*, when, after the battle of *Druim Lighean*, they were obliged to seek a mystical and concealed existence in the hills and lakes of the country.

⁵ *The Dagbda*. See notes 1 and 4.

⁶ *Ilbhreach*, a *Tuatha De Danann* chief.

⁷ *Eas Ruaidh* was the fall of “Easroe,” Ballyshannon, county Donegal.

* *Sidh Fionnachaidh*, i. e., the "Hill of the White Field" on the top of *Sliabh Fuaid*, near Newtownhamilton, in the county of Armagh.

* *Midhir of Bri Leith*. This *Midhir* was one of the surviving chiefs of the *Tuatha De Danann*. After the, to them, disastrous battle of *Druim Lighean* (now Drumleene, a townland in the parish of Clonleigh, barony of Raphoe (Rath-Bhotha) and County of Donegal, a short distance to the north of Lifford) which was fought subsequent to the battle of Tailtin, and in which any hopes they might have entertained of regaining their sovereignty over the island were totally wrecked, these chiefs held a meeting at *Brugh na Boinné*, the great *Tuath De Danann* mansion, and their deliberations as to the future course they should pursue, were presided over by the powerful *Manannan*. The advice of *Manannan* was to the effect, that they should distribute and quarter themselves upon the pleasant hills and plains of Erin. *Bodhbh Dearg* was chosen to be their king and *Manannan* their High Counsellor; and the latter arranged the different abodes for the nobles among the hills, *Midhir* being appointed over *Sith Truim*, a hill situated to the east of Slane in the county of Meath. *Bri Leith*; from *Bri*, the daughter of the great sorcerer *Midhir*, Son of *Indai*, and *Liath* ("the Gray;" of which word *Leith* is the genitive form), the Son of *Cealtchair* of *Cualann*, in Wicklow, who was her admirer. These lovers made an assignation at Tara, but *Midhir's* people prevented their meeting, and the lady was brought back to her father's house at *Sidh Midhir*, "where her heart burst, and she died." When *Liath* heard of this, he said that, as *Bri* was his by right of her own consent, she should be for ever called his *Bri Leith*, that is, *Liath's Bri*. And as she was buried in the hill of *Sith Midir*, the hill ever after took her name and that of her lover, *Bri-Leith*. This was the ancient name of *Sliabh*

Calraighe, situated to the west of the village of Ardagh (*Ardachadh*) in the present county of Longford.

¹⁰ Literally: "went into one council."

¹¹ Literally: "the counsel upon which they decided."

¹² Literally: "for the goodness of," &c.

¹³ Literally: "the fair and the assembly."

^{14, 15} Literally: "although he did leave the fair and the assembly, it was not the less that *Bodhbh Dearg* was," &c.

¹⁶ Literally: "they continued a long time in this state."

¹⁷ Her name is not given.

¹⁸ *The mansion of the Son of the Daghdá*. This was *Sídh Boidhbh*, or *Bodhbh*; somewhere on the brink of *Loch Derg-deirc*, now called Lough Derg, in the River Shannon, above Killaloe.

¹⁹ Literally: "were in one place."

²⁰ *Oilell Arann*, that is, *Oilell of Ara*. I suspect that this name should be *Oichell Arann*, because there is on the western or great Arann Island, on the coast of Clare, a large Cyclopean fort still bearing the name of Dun Oichill or *Oichell's Fort*.

²¹ *Loch Derg-deirc*, *i. e.*, the Lake of the Red Eye (now called Lough Derg, in the Shannon, above Killaloe); so named from the circumstance of *Eochaidh Mac Luchta*, the king of that country, having washed his bloody face in it after having plucked out his only eye, at the request of *Aithirné*, the Ulster poet and satirist (about the time of the Incarnation).

²² Literally: *inghion* = "daughter, *i. e.*, girl, woman.

²³ Literally: "of that pregnancy."

²⁴ *Fionnghuala*; that is, the Fair-shoulder, or of the Fair shoulder. This was a favourite female name among the nobles of Erin down even to long after the Anglo-Norman Invasion.

²⁵ *The Feast of Age*. This was one of the three great

feasts which *Manannan* prepared for the *Tuatha De Danann* after their disposition in the manner referred to in note 9. It was called *Fleadh Ghoibhneann*, i. e., *Goibhneann's Banquet*, and its efficacy was such that neither age nor decay could come to the kings. *Goibhneann* (or the "smith") held a distinguished place in the *Tuatha De Danann* history from his skill in the manufacture of the military weapons of his nation. He is mentioned in both the *Magh Tuiredh* battles as having been engaged during the fight in supplying those who had lost or broken their weapons with new ones in their place.

²⁶ Literally: "But there is one thing, however: a dart, &c.

²⁷ Literally: "to go on the same path with her."

²⁸ Fratricide. This translation does not express the exact meaning of the technical term of the Irish law. *Finghail* (a word compounded of *fine*, a family, and *gail*, a deed) was the ancient ordinary as well as legal term for the slaying of a relative of any appreciable degree of consanguinity, and *Finghalach* was the term for the perpetrator of the foul deed.

²⁹ *Loch Dairbhreach*. Literally, the Lake of the Oaks; now the well-known Loch Derryvaragh, near Castlepollard, county Westmeath.

³⁰ *Without a vessel*, i. e., committed them to the waves without a vessel to save them,—i. e., without power, or any hope, of rescue.

³¹ *Lairgnen, son of Colman*. According to the list of the kings of Connacht, preserved in *Dubhaltach Mac Firbis's* great Book of Pedigrees, this *Colman* died in the year 638.

³² *Aodh Alainn* (rectius *Aodh Caemh*, "the Beautiful") This *Aodh* "the Beautiful," was of the *Dal Cais* line, of Thomond; he was son of *Conall Echluaith*; he might have died about 590.

³³ *Sruth na Maoilé*, or *Sruthar na Maoilé Chinntiré*, that

is, the Current of the Headland of Cantire, now the Mull (*Maoil*) of Cantire, in Scotland. [See the name correctly written *Mailé*, in the Book of Leinster, fol. 140, b. 1.] *Ceann-tiré*, corruptly Cantire, means literally the head or end of the land; and *Mael Chinntiré*, corruptly, Mull of Cantire, means simply, the bald or pointless end of the land. The *Sruth* (or, correctly, *Sruthar*) of this *Mael*, is the strong, swift current which runs by it; so that the term *Mael*, Mull (or Moyle, as Moore calls it), does not properly apply to the current itself, but to the *Mael*, or bald headland by which it runs, and from which it is named.

³⁴ *Iorrus Domnann*, now Erris, in the county of Mayo. It was called *Iorrus Domnann*, or the Bay of the *Domnanns*, from that party of the Firbolg who were called *Domnanns*, or the "deep diggers," having settled there under their chiefs, *Genann* and *Rudhraighe*.

^{35, 36} *Innis Gluairé* or Glory Island, now Inish-glory, an island in the Bay of Erris, county Mayo, about a mile west of the coast. St. Brendainn, to whom the island is sacred, visited it in his voyage, and founded a church there. At present it is uninhabited; but it contains the ruins of some churches; and leeks and other garden herbs, introduced by the monks of St. Brendainn, are found growing wild in several places. In Irish Nennius, p. 192, it is mentioned on the authority of the Book of Leinster that this island was remarkable as being the scene of one of the wonders of Erin from the circumstance "that the corpses that are carried into it do not rot at all, but their nails and hair grow, and everyone in it recognises his father and grandfather for a long period after their death. Neither does meat unsalted rot in it."

³⁷ Literally: "And what he did was to send messengers," &c.

³⁸ *Lughaidh*. I am not able to identify this Lughaidh.

³⁹ *Aodh Dubh*, called *Aodh Alainn*, above.

⁴⁰ *Tailginn* (or *Tailcenn*), an ancient popular name of St. Patrick, derived from his tonsured head.

⁴¹ Literally "Group."

⁴² *i. e.* formed and acted on that resolution.

⁴³ *And the Milesian clans, too.* It is strange that the ancient Irish romance writers saw no discrepancy in associating the mortal-immortal *Tuatha De Danann* with the mortal Milesians, down to the middle ages; but, in fact, they speak of them, even at the present day, nearly in the same manner, for these are the "good people" or "fairies," the popular allusions to whom are so great a puzzle to the ignorant of our history. The apparent discrepancy, however, can be accounted for by their belief (real or pretended) that the former did not, in fact, change their then corporeal for a mere shadowy existence, but that they remained living men and women like the rest of mankind, only with the power of rendering themselves visible and invisible at pleasure.

⁴⁴ Literally, "Come to have spent your term," &c.

⁴⁵ *The Maoil.* See *ante*, note (³³). This was what Moore calls "the Moyle":

"Silent, O Moyle! be the roar of thy water,
Break not, ye breezes, her chain of repose,
While murmuring mournfully, Lir's lonely daughter
Tells to the night-star her tale of woes.
When shall the swan, her death-note singing,
Sleep, with wings in darkness furl'd?
When will heaven, its sweet bells ringing,
Call my spirit from this stormy world?"

"Sadly, O Moyle! to thy winter-wave weeping,
Fate bids me languish long ages away;
Yet still in her darkness doth Erin lie sleeping,
Still doth the pure light its dawning delay.
When will that day-star, mildly springing,
Warm our isle with peace and love?
When will heaven, its sweet bells ringing,
Call my spirit to the fields above?"

⁴⁶ *i. e.* "And adieu also to our father," &c.

⁴⁷ *That no Swan should be killed.* This law or custom is probably, at least, as old as this story; and it is also a still well-known living tradition, that the swan also sings its own dirge at the approach of its natural death, in notes as plaintive and sweet as the *Ben-sidhe* (Benshee). Even still it is considered unlucky to kill a swan. I knew of a curious instance of ill luck attributed to such an act. A man named Conor Griffin killed eleven swans by one shot of a gun at night as he heard them fly past his house, and took them for wild geese. He had been previously a prosperous man, but shortly after, his son was drowned in the lower Shannon, his boats were lost, his wife died, and he never after enjoyed his former happiness; and all these consequences were attributed by the neighbours to the accident of his shot.

⁴⁸ *Carraig na Ron*, Rock of the Seals.

⁴⁹ Literally: "The Children of *Lir*, now, were for a lengthened period, and for a long time suffering cold and wretchedness upon the current of the *Maoil*, in that way, until another particular night came to them, and they never before found the like of it, or the greatness of its frost, and its cold, its snow, and its wind."

⁵⁰ The Seal Rock [see, *ante*, (⁴⁸)]; not known to me.

⁵¹ *The Mouth of the Banna*, that is, the mouth of the river Bann, below Coleraine. Here we have again the *Tuatha De Danann* and the Milesians brought together as parties between whom there was no difference of human existence.

⁵² *Aodh Aithfhiosach*, *i. e.* *Aodh* the sharp-witted; *Ferghus Fithchiollach*, *i. e.* Fergus of the Chess; (but I would rather believe that this last name should be *Fergus Fdith-Chiallach*, that is, Fergus "of a prophetic sense"). I know nothing more about these personages, however.

⁵³ *The Fairy Cavalcade*, cavalry, or stud. This is the

popular term for the civic, processional, or military horse-troops of the *Tuatha De Danann* :—

<p>“ nó glac mé irteac, ar acét sup taoidreac, as gíollaiḡeacét eac do mharcmairó síoḡa, ir ná rás ró deap me as teacét do’n t-raoire ar rceirto mhaḡ ḡhlair, am rpreap ’ram rpion- lac.”</p>	<p>“ Or take me in, though slavish the condition, To groom the steeds of thy fairy stud, And leave me not in sad- ness at the approach of the solemnity, On bleak <i>Magh Glas</i>, a wretch and a vagrant.”</p>
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—(from Andrew Mac Curtin’s Address to *Donn Dumhach*, the Fairy Chief of *Dumhach Mhor* (Doughmore), or the Great Sand-hills, near Dunbeg, on the coast of Clare, about A.D. 1730).

⁵⁴ See *ante*, note (25).

⁵⁵ That is, a party consisting of herself and brothers.

⁵⁶ *Manannan*. Manannan, son of Lir, but whether of *Lir* of *Sidh Finnachaidh*, or not, I am not able to say.

⁵⁷ *Drom Caoin*. This was one of the old names of Tara, but it appears to be used here more for rhyme than for reason.

⁵⁸ *Aongus*. The youngest son of the *Daghda*, and Lord of *Brugh-na-Boinné*, near Slane.

⁵⁹ See *ante*, note (34).

⁶⁰ *Aibhric*. This is a name with which I am not acquainted, neither can I analyse it. It is evidently a Milesian name, and probably another form of Ebric, and Febric, a name which occurs in the pedigrees of the Milesians before their coming into Ireland.

⁶¹ Literally, “ But one thing, however,” &c.

⁶² *Acaill*; now the well-known Island of Achill in the bay of Erris, county of Mayo. The name *Acaill* would signify an eagle; and probably it was from this bird that the name is

derived, like that of *Cruachan Aiclé*, literally "Eagle Mountain," on the opposite coast, now well known as Croagh Patrick.

⁶³ *The six hosts*. These must be the Israelites coming through the Red Sea.

⁶⁴ Literally, "And the condition in which they found the place was : deserted, and," &c.

⁶⁵ See *ante*, note (³⁵, ³⁶).

⁶⁶ *Lake of the Birds*. I am not aware of the existence of this lake at present. The tradition about this lake does not appear to have been known to O'Flaherty when he wrote his *West Connacht* in 1684. (See O'Flaherty's *West Connacht*, published by the Irish Archæological Society in 1856).

⁶⁷ *Inis Geadh*, "Goose Island:" one of those in the bay of Erris, I believe.

⁶⁸ *Teach Duinn*, "*Donn's House*." This was the burial-place of *Donn*, the eldest son of Milesius, and leader of the Milesian colony from Spain to the south coast of Ireland. He was drowned, with his ship's company, at the *Dumhacha*, or Sand-hills, in the west of Kerry, where they were all buried; and hence these sand-hills have ever since retained the name of *Teach Duinn*, or *Donn's House*; but their situation has been lost in modern times. I believe it was in the harbour of Smerwick; and that *Teach Duinn* was the ancient name of the hill and headland, better known in more recent times as *Cnoc Brenainn* (now called Brandon Hill). There can be little doubt at any rate that the writer of this tale had Brandon Hill, the most western headland in Munster, in view, when he made it the uttermost limit of the flight of his swans, from the other almost western point of Connacht.

⁶⁹ *The other Western Islands*. The other islands on the Connacht coast.

⁷⁰ *Mochaomhog*. Not identified.

⁷¹, ⁷² See *ante*, notes (³¹, ³²).

⁷³ *Cill Dalua*, "The church of *Dalua*" (now Anglicised *Killaloe*), in the county of Clare, founded by St. *Molua*, or *Dalua*.

GLOSSARY.

FOCLÓIR.

Δ, *poss. pron.* his, her, its, their.

Δ, *prep.* in; Δ ἡ-αἰτλε, *comp. prep.* after; Δ ἔ-πιδὸν αἰττε, *comp. prep.* before, in presence of.

Δ , sometimes used as the sign of the

ab, subj. mood, pres. and past of assertive verb 1p; it very often occurs combined with ʒup, that, as ʒupab cealʒ, that it was deceit.

ἀβαιρ, *irreg. v. n.* say; *infin.* το παθ; *perf.* ούβαιρ; ἀ
 οέαρ-ρα, *pres. emph.* I say, also οειρμ-ρε.

ααα, *prep. pron.* at them, with them, by them.

ἀσμάραν, -υραν, s. reproof, reproach, censure; *gen. and pl.* -αῖν.

Δῶτ, *conj.* but, except; Δῶτ ἔπειτα, nevertheless, at last.

$\Delta\sigma$, an intensitive prefix meaning very, exceedingly.

ἄρ', *s.* felicity, luck, happiness.

Δῶδα-δαὸ, *s. m.* a house, an abode, habitation; Δῶδαὸ
 बुनाῖο, an ancestral abode; ὁἰονηριγεαυοαρ Δ
 η-Δῶδαὸ बुनाῖο बुὸ εὔαιξ, they went into their ances-
 tral abode, which was north.

Δὐβδλ, *adj.* great, prodigious.

ἀόβαν, *s. m.* cause, reason; *gen. and pl.* -αῖν.

uomān, in the world; *ar* fēað, *comp. prep.* during as *ar* fēað .tρί céaθ bliaðāin, during three hundred years; *ar* fēað, *comp. prep.* throughout, also *ar* fēaθ and *ar* fuθ, as *ar* fēað θipeaun, throughout Erin: *ar* tí, on the point (of), about to; *ar* ron, *comp. prep.* on account of; *ar* θ' túir, *adv.* at first; *ar* eaǵla, for fear, lest; *ar* čeana, moreover, likewise; *ar* ar, back; *ar*, *prep.* at as, *ar* an uair cōir, at the right time.

aruo-Riǵ, *s. m.* a High or Chief King.

arpe, *s. f.* notice, heed, care, attention; *gen. id.*, see under beir or tabair, give.

arriuo, *s. m.* silver; *gen.* arriuo.

arriǵce, *adj.* certain, sure, special; ǵo-h-arriǵce, *adv.* especially.

arim, *v. a.* reckon, count, consider, think, as nī arimūo eólaǵ ceól ná óirriueaθ uār clor a n-θirunū iuaθ riom ceól na n-ealaθ rin, historians did not consider any music or delight which was ever heard in Erin, before (or in preference to) the music of these swans.

arim, *s. f.* a place; *gen.* arime; see quotation under a, *rel. pron.*

ar, see tar ar.

ar, *s. f.* a place, a situation; *gen. and pl.* arce.

ariméala, *s.* an after sorrow, regret.

arce, *s. f.* knowledge, acquaintance; *gen. id.* an o-tabair rin arce, do you know, *lit.* whether do you give knowledge (upon); fēar ar n-arimūo-ne, a man of our knowledge: see under tabair.

arueaθ, *s. f.* a habitation, dwelling, residence; uob' olc an tarueaθ, it was a bad residence.

arueačar, *s. f.* repentance, compunction.

arreibce, *s. m.* an occupier, a tenant; arreibce an fēarainn, an occupier or tenant of the land.

arainn, *adj.* beautiful, fair; *comp.* arille; or arine.

arba, *s. f.* Scotland; *gen.* alban.

araiǵ, *v. n.* pray, thank; *infin.* araiǵaθ.

aróir, *s. f.* an altar; *gen. and pl.* aróira.

am, *s. m.* time; *gen.* ama.

am', put for ann mo, in my.

aθ uoir, not at all, for nī h-eaθ uoir.

amač, *adv.* out: used with verbs of motion only; ó ro amač, from this out.

amail, *adv.* as, like; uo rinneadu ar amail a uubairc aoipe leo, they did as Aoife said to them.

amain, *adv.* only, alone.

ἀμεταρῆς, *comp. prep.* amid, amongst.

amlaio, *adv.* thus, so.

Δn, art. the; *gen. sing. fem.* nΔ; *pl.* nΔ: *interrog. particle*
whether.

Δη, v. n. stay, remain, wait; *inf.* ἀναμῆναι: see also
ἐμν.

anām, *s. m.* a soul; *gen.* anmā, *pl.* anmānna.

Δνβραίννε, *s. f.* weakness; *derived from the augmentative, Δνδ and βανν*, weak, feeble.

anþrann, *adj.* very weak or feeble.

ΔΥΟΘΕΡΑΙΩ, *comp. adj.* very wet; *formed from* ΘΕΡΑΙΩ, water.

anřac, *adj.* tempestuous, overflowing.

ἀνταῖο, *s.* a storm, a tempest; *gen.* -αῖο.

Δνιυ, Δ ν-οιυ, *adv.* to-day.

ANMA, *see* ANAM.

ann, *prep. pron.* for him or it; *adv.* there, therein: ann rin, then; ann rúo, yonder: ann, *a prep. of place as* ann sac Síoth, in every Síoth.

annam, *adv.* seldom.

Δαννῖν, *adv.* there, then.

ἀνῆρο, *adv.* here.

anočt, *adv.* to-night; *see* oībče:

Δνωρ, *adv.* now.

ἀνῖοις, *s. f.* restlessness, uneasiness; *gen.* -ἀνίτων.

Δηροξ-οὐ s. m. misery.

ἀνωγ, *adv.* down (from above) ; *used with a verb of motion only.*

Δοιν, num. adj. one: used in composition with words whose first vowel is slender.

Δοιν, num. adj. one: used in composition with words whose first vowel is slender.

Δοιγέδ, *comp. adj.* perfectly or entirely white; *comp.*
-ξίλε.

ΔΟΜΗΤΙΑΝ, *s. m.* the one *i. e.* the same path *or* way.

Δον, *num. adj.* one; Δον νεδ̣̌, anyone; Δον το λο, one day; any, *as* Δον ḱΔβΔιη, any help.

ΔΟΝΔĆ, *s. m.* a fair, an assembly; *gen.* ΔΟΝΔΙĆ.

ΔΟΥΝΔΤΑ, *comp. adj.* of one colour.

ΔΟΝΔΡ, *adv.* alone; Ծօ Բի ր' Ոճ Ի-ΔΟΝΔΡ, she was alone ;
Լիր Δ ΔΟΝΔΡ, Lir alone.

ΔΟΝΟΥΙΝΕ, *s. m.* anyone, any person.

Δονξυρ, a man's name; *gen.* -υρΔ.

ΔΟΝΥΔΙΗ, *adv.* once, one time.

Δοίρ, *s. f.* age; *gen.* Δοίρε.

Δορ, s. m. and f. folk, people.

ἀν, poss. pron. our.

ար, *def. verb*, says, quoth : *only used in introducing a quotation or dialogue.*

ար, *prep. for* ար.

արժօր, *adj.* last night ; also արբիր : ճո օրօժե արժօր, last night.

արօ, *adj.* high, mighty ; ճօ հ-արօ, loudly ; a point of the compass or direction as տանջածար ար ճձձ արօ ճ ռ-Երրոն, they came from every point in Erin.

արիր, *adv.* again.

արմձօւն, *s. m.* polished or tempered arms.

արբձ, *adj.* ancient, old.

արօւլե, *prep. pron.* other, one another ; յօ քարածար բձլե քօրձօւն քրա արօւլե, they bade each other a truly joyous welcome.

ար, *prep.* out, out of, from, ար ճձձ արօ, from every point ; արրն, thence.

ար, *see* ր, *the assertive verb.*

ձձ, *subs. verb.* am, art, is, are.

ձձօ, *s. f.* a while, a space of time.

ձձր, *s. m.* a father ; *gen.* ձձր, *pl.* ձիքեձձ and ձիք.

ձձձրօ, *s.* shortness.

ձձձրբ, *comp. adj.* very rough.

բձ or ԲԲ, *past tense of assertive verb* ր ; *contracted to* Բ' *before vowels.*

Բձ, *v. n.* prevent, baulk ; յօ Բձ *perf.* prevented.

Բձար, *see* Բ.

Բձբ, *s. f.* a witch, a fairy-woman

Բձլե, *s. m.* a home, a place, locality ; *gen. id., pl.* Բձլե, Բձլեր, *emph. form.*

Բձնձլե, *s. f.* a wife ; *gen. id.*

Բձր, *s. f.* a wedding-feast.

Բձրքօձ, *s. f.* a queen.

Բձրթեձ, *s.* baptism ; *v. a.* baptise.

Բձբ, *adj.* dumb.

Բձնթձ, *s. f.* womanhood ; *gen. -ձձ.*

Բձր, *s. m.* the top of anything ; *gen.* Բձրր, *pl.* Բձրր, Բձրր ճ ռ-Երթեձ, the tips of their wings.

Բձր, *s. m.* death ; *gen. -ձր, pl. id.*

Բեձ, *adj.* perfect ; ճօ Բեձ, perfectly, entirely.

Բեձ, *adj.* little, small ; *irreg. comp.* յօր Լձձ : ր Բեձ ռձ Բ-րքե Բձր յձ Եմձ, it is little that he did not find death with his grief i.e. he almost died of grief.

Բեձ, *s. m.* a mouth ; *gen. and pl.* Բեձ ; ար Բեձձ, *comp. prep.* before, in front of.

bean, *irreg. s. f.* a woman, a wife ; *gen. and pl.* mná ; *gen. pl.* ban.

beaníceile, *see* bainíceile.

beann, *s. f.* a mountain-peak, a pinnacle ; *gen.* beinne.

beacta, *s. f.* life, existence ; *id.*, for all cases of the sing.

beir, *irreg. v. a.* give, bring, take, come ; *oo* beirneab, *consuet. pt.* used to take ; *see under* tabair : beiriob a buirde re 'Oia, give ye thanks *lit.*, its thanks, to God ; *perf.* ruḡ as ruḡ re doḃ leir oá tíg féin, he brought Aobh with him to his own house, *oo* ruḡ rí oiair oo'n coirbdeairt rin, she brought forth two (children) at that birth ; *oo* báodar mar rin, ḡo ruḡ oirde oirde, they were thus, until a night came upon them.

beir, *v. s.* being ; *gen. id.* : a m-beir béo, their being alive.

béir, *v. n. infin. of* bí, be thou.

beo, *adj.* alive, living.

bí, *v. n. imp.* be thou, *infin.* *oo* béir, to be ; báodar, *pt. tense* they were ; *fut.* biaob, shall be.

biaob, *s. m.* food ; *gen.* bíob.

biamaoir *recte* biaomaoir, *fut. of* bí, we shall be.

binn, *adj.* sweet, melodious.

bíobḡ, *v. n.* start ; bíobḡair, *pres. hist.* starts ; ḡuir bíobḡodar, so that they started ; *infin.* *oo* bíobḡaob, to start.

bíobḡaob, *v. s. m.* a starting, a start, a sudden rousing ; *oo* ḡab bíobḡaob lairḡnen, a start took (possession of) Lairnén.

bí, *s. f.* life, existence.

bí, *adj.* usual, customary.

bíneactact, *s. f.* natural antipathy ; *from* bí, which in composition signifies customary or usual and meactac, cowardice.

blaithe, *adj.* fair.

bliaobain, *s. f.* a year ; *gen.* bliaobna, *pl. id.*, *contd. from* bliaobanna.

boctan, *s. m.* a poor person ; *gen. and pl.* -ain.

boob, *s. m.* a proper name ; *gen.* boirb and buirb.

bonn, *s. m.* the sole of the foot ; *gen.* buinn, *pl. id.*

boir, *s. m.* a border, a coast.

brá, *s. m.* judgment ; ḡo brá, *adv.* for ever, for the future (time to come.)

bráair, *s. m.* a brother ; *gen.* -air, *pl.* bráirne, and bráirneacta.

bréas, *s. f.* a lie ; *gen.* bréige.

bréir, *v. a. infin. of* beir.

bréir, *s. f.* a birth ; ruair rí féin báir as a m-bréir, she

herself died at their birth : a taking, a removing, *as*
 ní tualamis caraid, dá b-fuil agaid, buir m-breic,
 ar na reaccuib rin, the friends you have (which are at
 ye) are not able (capable) to take you (your taking) out
 of these forms ; a taking, *in the sense of* choice, *as*
 marbad ceathrar cloinne lir agus do beair buir
 m-breic féin óib do gac maidior ar domán, kill the
 four children of Lir, and I shall give to ye your own
 (taking) choice of every good thing in the world.

briadar, *s. m.* a word ; *gen.* breicre.

brión, *s. m.* sorrow, grief, mourning.

brionn, *s. f. gen.* of briu or briunn, a womb, a bosom.

brionnualta, *s. f.* a bosom-nursling ; *gen. id. pl.* -ualta.

briac, *s. m.* a border, a brink.

buid, *v. a.* strike ; *inf.* buida.

buid, *v. a.* strike, ring ; a cluig agad buid, the Children
 of Lir heard the voice of his bell ringing (at its ringing.)

buid-riginn, *v. a.* rush about in terror.

buid, *adj.* long, lasting.

buð or buir, *v. past and fut. of* ir, buð *is the form used in*
the text for the future—the same form as is used for
the past tense.

buidé, *s. f.* thanks.

buidioch, *adj.* thankful.

buidé, *s. f.* a nurse, a foster-mother ; *gen. id.*

bun, *s. m.* a foundation, a bottom ; *of a river,* a mouth *as*
 bun na banna, the mouth of the Bann.

bunad, *s. m.* origin ; *gen.* -ad ; *see* ad.

bunadar, *s. m.* foundation, origin, root ; *gen.* -ad :
 bunadar bliadhna, the greater part of a year.

buir, *poss. pron.* your.

cá. *interrog. pron.* what, where.

cabair, *s. f.* help, support.

các, *indef. pron.* all, every, each ; *gen.* cáic.

cáid, *adj.* chaste, pure ; a cléirig cáid, O chaste cleric :
 famous, *as* lir Síte fionnachad cáid, Lir of the famous
 Sióth Fionnachaidh.

cailleac, *s. f.* an old woman ; *gen.* caillice, *pl.* -eac.

cáiríor, *s. f.* friendship.

cáirpéac, *s.* a chariot or carriage.

cáit, *v. a.* eat, spend, consume ; *inf.* do cáiteam : ag
 cáiteam na fíleirí doire, consuming the Feast of Age.

cállann, *s.* the calends or first-day of a month.

cán, *v. a.* sing, chant ; *inf.* do cantaim ; *perf.* ro
 cán, sang ; canam, *imp.* let us sing ; ro cantaoir,
consuet. pt. they used to chant.

- ϙΑΟϙΑΤ, *num. adj.* fifty.
 ϙΑΟΙΗ, *adj.* gentle, mild; *comp.* ϙΑΟΙΗΕ.
 ϙΑΟΙΗ, *v. a.* cry, lament, weep; *inf.* ϙΑΟΙΝΕΑΘ.
 ϙΑΟΙΝΕΑΘ, *v. s.* crying, lamenting; *gen.* ϙΑΟΙΝΤΕ; *inf.* of ϙΑΟΙΗ.
 ϙΑΟΙΝΤΕ, *gen. of preceding.*
 ϙΑΟΙΗ, *adj.* fair, handsome, comely.
 ϙΑΡ, *v. a.* love; ΞΥΡ ϙΑΡ ρΕ, so that he loved; ΞΥΡ ϙΑΡΑΘΑΡ-ΡΑΝ, so that they themselves loved.
 ϙΑΡΑ, *s. m.* a friend; *gen.* ϙΑΡΑΘ, *pl.* ϙΑΡΑΘ and ϙΑΙΡΘΕ.
 ϙΑΡΑΘΡΑΘ, *s. m.* friendship.
 ϙΑΡΒΑΘ, *s. m.* a chariot or carriage; *gen.* -ΑΙΘ, *pl. id.*
 ϙΑΡΡΑϙ, *adj.* rocky, stony.
 ϙΑΡΡΑΙΞ, *s. f.* a rock; *gen.* ϙΑΙΡΡΞΕ.
 ϙΑΡ, *adj.* wreathed, entwined, twisted.
 ϙΑΤ, *s. m.* a battle; *gen.* ϙΑΤΑ, *pl. id.*
 ϙΑΤΑΟΙΡ, *s. f.* a chair.
 ϙΕΑΘ, *num. adj.* one hundred.
 ϙΕΑΘ, *s. m.* leave, permission; *gen.* ϙΕΑΘΑ, *pl. id.*
 ϙΕΑΘ, *ord. adj.* first; ΔΗ ϙΕΑΘ ΟΙΘΕ, the first night.
 ϙΕΑΘΗΑ, *adj.* the same.
 ϙΕΑΘΟΙΡ, *adj.* immediate, forthwith; *always used adverbially as* Δ Ξ-ϙΕΑΘΟΙΡ *or* ΡΑ ϙΕΑΘΟΙΡ, *instantly, forthwith.*
 ϙΕΑΙΞ, *s. f.* treachery, deceit; *gen.* ϙΕΙΛΞΕ, *dat.* ϙΕΙΛΞ.
 ϙΕΑΝΑ, *adv.* however, howbeit, ΔΟΤ ϙΕΑΝΑ, nevertheless; ΔΡ' ϙΕΑΝΑ, likewise, besides.
 ϙΕΑΝΗ, *s. m.* a head, end, termination, limit; *gen. and pl.* ϙΗΗ : ΞΘ ϙΕΑΝΗ ΒΛΙΑΘΗΑ, to the end of a year; ΔΙΡ ϙΕΑΝΗ, *comp. prep.* for, *used after verbs of motion*; ΔΗ ΞΥΡ Ξ-ϙΕΑΝΗ, over ye.
 ϙΕΑΝΗΤΙΡΗ, *comp. adj.* dry-headed.
 ϙΕΑΝΗΤΙΡΟΗ, *comp. adj.* heavy-headed, *i. e.* weary.
 ϙΕΑΡΘ, *s. m. and f.* an artist, a mechanic; a science, art, trade, or profession; *gen.* ϙΕΙΡΘ and ϙΕΙΡΘΕ.
 ϙΕΑΡΗ, *s. m.* a corner.
 ϙΕΑΤΡΑΡ, *s.* four persons; *gen.* -ΑΙΡ : ΤΑΝΞΑΘΑΡ Δ Η-ΕΙΜΙΟΝΑΘ ΙΟΝΑ Ξ-ϙΕΑΤΡΑΡ, the four went into one place, *lit.* they went in their four, &c.; ϙΕΑΤΡΑΡ ϙΕΙΟΗΗΕ, four of the children.
 ϙΕΙΛΕ, *indef. pron.* each other; *translated from each other after such verbs as* ΡΞΑΡ, ϙΕΑΛΙΞ : ΛΕ ΟΡ ΡΕ ϙΕΙΛΕ, together.
 ϙΕΙΛΕΑΒΡΑΘ, *s. m.* a farewell; *gen.* -ΡΑΘ.
 ϙΕΙΛΞ, *see* ϙΕΑΙΞ.
 ϙΕΙΡΤΒΛΙΑΘΑΗ, *s. f.* a complete or full year.

ceap̄t, *adj.* just, right; *in composition it adds to the word with which it is joined the meaning of full, entire, complete, and as such becomes ceip̄t before words whose first vowel is slender.*

ceit̄ne, *num. adj.* four; *used only when the noun is expressed.*

ceol, *s. m.* music; *gen.* ceoil, *pl.* ceolta.

cīa, *interrog. pron.* who, which, what; cīa an ʒut̄, what voice.

cīall, *s. f.* sense, reason.

cīam̄aīn, *adj.* sad, weary.

cīan, *adj.* long, far; nī cīan ʋo cūaīʋ ré, it is not far, he went; nīon̄ cīan iaīn ʀin, it was not long after that.

cīʋ, *interrog. pron.* what.

cīʋ, *conj.* though, although; cīʋ t̄rá āc̄t, however.

cīʃeaīʋ, shall see; *fut. of* ʃeic.

cīll, *s. f.* a church; *gen.* cīlle.

cīm, *see* ʃeic.

cīneaīʋ, *s. m.* a race; cīneaīʋ ōaon̄na, the human race.

cīnn, *see* ceann; ʋo cīnn, for the reason that; ōʀ cīonn, *comp. prep.* above, over; ōʀ cīonn na ʋ-tonn ʋ-t̄réan, above the violent waves.

cīnn, *v. a.* determine, resolve-on, decide; *inf.* ʋo cīnn-eam̄ain; cīnneaīʋ, *perf. pass.* was decided-on, *often used impersonally as* ʋo cīnneaīʋ āca, it was resolved on by them.

cīnneaīʋ, *v. s.* fate, destiny.

cīnn̄te, *adj.* certain, sure, accurate.

cīon, *s.* a fault, guilt; *pl.* cīonn̄ta.

cīonn, *s. m.*, another form of ceann; ʋo cīonn, *conj.* because, *lit.* for the reason (that) a ʒ-cīonn, at the end; aʀ a ʒ-cīonn, before them.

cīonn̄aʀ, *adv.* how, after what manner.

cīunn, *adj.* still, quiet, placid.

clann, *s. f.* a tribe, a clan; *gen.* clonne, *pl.* clanna.

claōclaīʒ-īʋ, *v. a.* weaken, annihilate; iʀ é ʋo claōclaīʋ mo neap̄t, it is it, that has weakened my strength.

cle, *adj.* left.

cleāc̄t, *v. imp.* use, or accustomed to be, as ʋo cleāc̄taʀ ʒan ʋīon̄ ré a ʋ-taob̄, I used to be without grief by their side.

cleam̄nur, *s. m.* an alliance by marriage; *gen.* -uir; ʋo cuip̄eaīʋ ʃeap̄a ʒo h-aīʀm a ʀaīʋ liʀ ʋa ʀaʋ ʋamaʋ āil leiʀ cleam̄nur ʋo ōesnam̄ ʀe mac an ōaʒ̄ōa, word was sent to the place in which Lir was to say if it

- might be a pleasure with him to make an alliance by marriage, with the son of the Daghdha.
- cléiríeac, *s. m.* a cleric, a clergyman; *gen.* cléiríuḡ.
- cleit, *s. f.* concealment; ḡan cleit, without concealment.
- clíab, *s. m.* a breast; *gen.* cléib.
- cloč, *s. f.* a stone; *gen.* cloiče or cluíce, *pl.* cloča.
- cloḡ, *s. m.* a bell; *gen.* cluíḡ, *pl.* id.
- cloiríeac, *s. m.* a sword; *gen.* cloiríuḡ, *pl.* cloiríuḡte.
- cloiríuḡ, *v. a. infin.* of cluíu; *also* cloir.
- cloir, *v. a. infin.* of cluíu; *perf. pass.* was heard, as do cloir
do Eirínni uile an rḡéal rín, that news was heard
throughout all Erin.
- cluíce, *s. f.* a rite, a ceremony.
- cluíu-ḡlúic, *comp. adj.* wet-feathered.
- cluíu, *irreg. v. a.* hear; *infin.* cloiríuḡ and cloir; *perf.*
do clúadaiḡ, heard; *perf. pass.* cloir, was heard; do
clúinead, *consuet. past.* used to hear.
- cluíu, *s. m.* a feather; *gen.* cluíu, *pl.* id.
- cnáimac, *adj.* bony.
- cneap, *s. m.* a man's skin; *gen.* cnip.
- cneapaiḡ, *v. a.* heal, cure; *infin.* cneapuaḡad.
- co, *adv.* like, as.
- cobḡanaḡ, *v. s.* defence, protection.
- cočal, *s. m.* a covering; *gen.* -ail: a o-člacč cočail
their garment of covering: in the case of the swans,
their feathery coating.
- cočail, *v. n.* sleep; *infin.* do čolad: čoroečolaoir,
cond. would sleep.
- coiččríoir, *s. f.* a fortnight.
- coilce, *s. m.* bed-clothes; *gen.* id
- coim, *see* cóim.
- Cóimíe, *s. m.* the Godhead, the Holy Trinity.
- coimeolac, *comp. adj.* equally or as much acquainted:
rípeolac, very intelligent.
- coimḡlúic, *comp. adj.* very wet.
- coimleacčan, *comp. adj.* very wide or expansive.
- coimíeac, *comp. adj.* equal in size.
- coinne, *s. f.* a meeting; ionad coinne, a place of meeting,
a rendezvous; *also used adverbially as* ina čoinne,
against him or towards him: 'na ḡ-coinne, against
them, or towards them.
- cóip, *adj.* right, just; *comp.* cóip.
- coirḡ, *v. a.* check, stop, prevent; *inf.* do čorḡ.
- coiččionn, *adj.* universal, common; ḡo coiččionn, *adv.* in
general.

coll, *s. m.* a hazel; *gen.* cuill.

collan, *s. f.* the human body; *gen.* colna.

com, *in compound words signifies* equally, as much; *and it is also an intensitive prefix meaning very or exceedingly; becomes com before words, the first vowel of which is slender.*

comact, *s. f.* power; *gen.* -acta.

comairle, *s. f.* counsel, advice; *gen.* id.

comall, *s. m.* an act, a deed, performance, execution; *gen.* -all; *pl.* comaltaiðe.

comaltad, *s. a* foster-brother; *pl.* comaltaiðe.

comann, *s. m.* affection, amity, fondness.

cómair, *s.* a cotemporary.

comar, *s. m.* power; *gen.* -air; *m* fúil comar aḡaínn, we have not the power.

comóáil, *s. f.* a convention; *gen.* -óála.

comfúirtact, *s. f.* full relief, help, or comfort; *gen.* -acta.

comluig, *v. n.* lie-together; *from* com (= con), together, *and* luig, lie.

compán, *s. m.* a companion, colleague; *gen.* -áin, *pl.* id.

compánac, *s. m.* a companion, a comrade; *gen.* -aig; *pl.* -aca and -uige.

comrad, *s. m.* a discourse, a conversation; *gen.* and *pl.* -rad.

comrac, *v. n.* meet, unite; *no* go ḡ-comracfead an bean a n-óear aḡur an fear a o-tuad, until the woman in the South and the man in the North unite.

comur, *see* comar.

cona, *s. m. and f., pl. of* cu; *used in poetry for* dat. *pl.*

conad, *conj.* so that; *also* ḡonad.

conair, *s. f.* a path, a way; *gen.* -aire; *pl.* id.

conairta, *s. m. pl. of* conairt, a pack of hounds.

conḡnam, *s. m.* help, succour, assistance; *gen.* conḡanta.

conn, *s. m.* sense, reason; *atá a ḡ-ciall aḡur a ḡ-conn aca*, they have their sense and their reason.

connairc, *see* feic.

connadair, *see* feic.

conuige, *comp. prep.* to, until, unto, so far.

copán, *s. m.* a cup; *gen.* -áin.

cor, *s. m.* a twist or turn of the body.

coru, *s. m.* a drinking-cup or horn; *gen.* cuiru, *pl.* corua.

corp, *s. m.* a body; *gen.* cuirp and corip, *pl.* id.

cor, *s. f.* a foot; *gen.* coire; *pl.* cora.

corain, *v. a.* defend, protect; *infin.* coruad; *oo* coruofad *cond.* would defend.

cráðad, *s. m.* devotion; *gen.* -ad.

- κράδῳ, *s. m.* pain, anguish, torture; *gen.* -δῖο.
 κράδῳ, *v. a.* pain, torture, torment.
 κρεάετ, *s. f.* a sore, a wound; *gen.* -άετα, *pl. id.*
 κρέατο, *interrog. pron.* what?
 κρεῖο, *v. a.* believe; *infin.* κρεῖοεσθῆναι.
 κρεῖοεσθῆναι, *s. m.* faith, belief; *gen.* κρεῖοισθῆναι.
 κρις, *s. f.* a country, a territory; *gen.* κρις; *pl.* κριοῦσα.
 κριοῦσθαι, *v. a.* finish, end; *infin.* κριοῦσθαι.
 κριόν, *adj.* old, withered.
 κριοῦσθαι, *s. m.* the point where the water and land meets, a limit or border.
 Κρίστος, *s. m.* Christ.
 κριπλεῖσθαι, *adj.* wide-circling; *comp.* -λείστε.
 κρο, *s. f.* blood, gore; *gen. id.*
 κροικισθῆναι, *s. f.* a skin; *gen.* κροικισθῆναι; *pl.* κροικισθῆναι.
 κροῖο, *s. m.* a heart; *gen. id.*; *pl.* κροῖοτε.
 κροῦσθαι, *s. m.* a husk, a rind.
 κρουαῖο, *adj.* hard, difficult.
 κρουαῖο, *s. m.* hardness, rigour.
 κρουῖο, *adj.* round, circular.
 κυ, *s. m. or f.* a hound; *gen.* κυν and κον; *pl.* κονα, κυν, and κοιν.
 κυάειν, *s. a* bowl, a cup.
 κυάειν, *v. n. perf. of* τεῖο.
 κυάειν, *s. f.* a visit, a sojourning.
 κυάειν, *v. a. perf. of* κυάειν.
 κυαν, *s. m.* a bay, a haven, a harbour; *gen.* κυαν; *pl. id.*
 κυαν, *s. m.* offspring, as ὁρεῖται τοῦ κυαν πότμον ἀνθρώπων,
 a company of the pure-born offspring of the king.
 κυαννα, *adj.* neat, fine, elegant.
 κυαρ, *s. m.* a cave, a hollow, a cavity.
 κυβερ, *s. m.* froth, foam; *gen.* -δῖο.
 κύκα, *prep. pron.* to them; also }
 κύκα. }
 κύκατο, -ατ, *prep. pron.* to thee. }
 κύκαιβ, *prep. pron.* to ye. } *used after verbs denoting*
 κύκαιν. *prep. pron.* to us; *emph.* } *motion.*
 form κύκαινε.
 κύκατ, *prep. pron.* to thee.
 κύκτι and κύκτι, *prep. pron.* to }
 her. }
 κυο, *s. f.* a part as applied to either persons or things; a portion of food or drink; *gen.* κοῦα.
 κύκτι, *num. adj.* five.

cúige, *s. m.* a province.

cúigear, *s.* five persons.

cúilce, *s.* a garment ; *gen. id. pl.* cúilceada.

cúill, *see coll.*

cúinne, *s. f.* memory, remembrance.

cúip, *v. a.* put, place, send ; *infin.* do cúip ; do cúip í
 Δ ηεάεταιβ έείτε η-εάλαό ιαο, she put them into
 the forms of four swans ; do cúip λαιγνέν τεάετα ζο
 λυάε οα τόμυιζεάετ, Lairnén sent messengers quickly
 to pursue her (in her pursuit) ; affect, prey or tell on a
 person, as do cúip ím ζο mói ap líp, that told greatly
 upon Lir (put him about) ; noéa ζ-cúiprío opriab
 beít ann búp η-έαηαιβ, that shall not tell upon ye, to
 be birds, *lit.* to be in your birds : níop cúip doimíonn
 ná doipbírion opria o ím amac, tempest or bad
 weather did not tell upon them from that out : Δ cún
 féim ío ζum ζαε αζup cloríom, to wound him with
 spear and sword, *see note* : cori do cúip, to stir, to
 move, to budge.

cúipm, *s. f.* beer, ale.

cúip, *see corip.*

cúipéoi, *consuet. pt.* of cúip, used to put, &c.

cúm, *v. imp.* shape, form, frame, as Δ níζ do cúm neam íp
 lár, Ó King (who) hast formed heaven and earth !

cúm, *prep.* to, for ; *used after verbs of motion* ; íp ap búp íon
 tanζupa cúm na h-innpe-íi, it is for your sake I have
 come to the island.

cuma, *sub.* model, form, way, as íp cuma do bí αζα páóa,
 it is the way he was speaking.

cúmaé, *adj.* plaintful, woful.

cúmaéτ, *s. f.* power ; *gen.* -αέτα.

cúmaéταé, *adj.* powerful.

cúmaó, *s. m.* sorrow, grief ; *gen.* -αιβ.

oá, *rel. pron.* who, which, that, what ; *becomes* oár *before*
past tenses ; to whom, as oá o-tyζamap í, to whom
 we have given her.

oá, *conj.* if ; *used with the conditional.*

oá, *num. adj.* two ; *used only when the noun is expressed.*

oá, to or of his, her, its, their, a contraction of *prep.* oe,
 of, or do, to, and the *poss. pron.* Δ ; as in oá néip,
 which signifies to or according to his will.

oá, *adv.* though, however ; oá méro cumap oá m-beío
 αα, however great the power which they might have ;
lit. which might be at them.

ῥα, *used for* Ἀζα, *sign of the pres. part. and poss. pron.*
 α, *as* ῥα ῥεολαῶ, sailing; *lit.* at its sailing.

ῥάιλ, *s. f.* a decree, an ordinance.

ῥάλα, *comp. prep.* as to, with respect or reference to.

ῥαλτα, *s. m.* a foster-child, a nursling; *gen. id. pl.*

ῥαλταῶα: ῥαλτα ῥά ῥαλταίβ, *one of his foster-children; gen. pl.* ῥαλταῶ.

ῥαμ, *prep. pron.* to me.

ῥαμαῶ, *put for* ῥα μ-βαῶ, if there be.

ῥάν, *s. m.* fate, destiny; *gen.* ῥάιν: α η-ῥάν, in destiny, or in store, as α η-ῥάν ῥι, in store for her.

ῥαοιβ, *prep. pron.* to or for ye,

ῥαοιμε, *see* ῥοιμε.

ῥαοννα, *adj.* human.

ῥαρ, *defect. verb; when followed by the poss. pronouns compounded of* λε *or* ηε, *it has the force of an impers., as* ῥαρ λιομ, it seems to me, methinks.

ῥάρ, *rel. pron.;* *see* ῥά.

ῥάρ, *a contraction of* ῥε, of, or ῥο, to, *and the poss. pron.* ἄρ, our.

ῥε, *prep. of:* *prep. pron.* of him.

ῥέ, *see* ῥια.

ῥεαῑαῑῶ, *v. n. irreg. subj. past of* ῥεῑῶ.

ῥεαῑ, *adj.* good; *used in composition only.*

ῥεαῑοβαῑρ, *s. f.* a good work.

ῥεαῑβ, *s. f.* figure, form; *gen.* ῥεῑῑβε.

ῥεαῑβ, *v. a.* form, make; ῥια ῥο ῥεαῑβ νεαῑ, God (who) formed heaven.

ῥεαῑῑῑῑῑῑ, *v. s.* a parting from, a separation; ῥεαῑῑῑῑῑῑ ῑinne, a parting from us: *the infin. of* ῥεαῑῑῑῑῑῑ.

ῥεαῑῑῑῑῑ, *v. a.* separate, part; *infin.* ῥεαῑῑῑῑῑῑ; *fut.* ῥεαῑῑῑῑῑῑῑ, shall separate, *the person or thing parted from is preceded and governed by the prep.* λε.

ῥεαῑῑῑῑῑ, *s. m.* a demon, an evil spirit; *gen.* -ῑῑῑ, *pl. id.*

ῥέαῑ, *irreg. v. a.* do, make, carry out, effect; *infin.* ῥο ῥέαῑῑῑῑῑ-ῑῑ; *perf.* ῑinne; *subj. consuet. past,* ῥέαῑῑῑῑῑῑ, ῑῑ ῥέαῑῑῑῑῑ ῑῑ ῑῑῑῑῑῑῑ ῑῑ ῑῑῑῑ, let that advice not be carried-out by us; ῑῑ ῥέαῑῑῑῑῑ ῑῑῑῑ, keeping time; ῑῑῑῑῑῑῑῑῑ, *cond.* would do.

ῥέαῑῑῑῑῑ, *v. s.* make or figure; a making, a doing; *gen.* ῥέαῑῑῑῑῑ.

ῥεαῑῑ, *s.* notice, remark; *gen. id. a sub. which when used nearly always accompanies* ῑῑῑῑῑ, *to which it attaches force and emphasis in its signification of causing or affecting a thing to be done or brought about.*

ῥεαῑῑῑ, *adj.* sure, certain, true.

ϑεαρῆ, *adj.* red, ruddy; *comp.* ϑειρηε.

ϑεαρῆ, *v. a.* make, prepare; *μιμικ* ϑο ϑεαρῆται οὐκ ἔστιν
 ἑλῶδα, often a bed has been prepared for us.

ϑεαρῆται, *adj.* excessive, very great, violent, vehement.

ϑεαρῆται, *see* ϑεάν.

ϑεαρῆ, *see* ἄβαιρ.

ϑεαρ, *adj.* right; *as* ἄν λείτ ϑεαρ, the right side; *s.* the south.

ϑεαρῆται, *v. a.* dress, arrange, dispose; ϑο ϑεαρῆται ῥι ἄ
 κλῆν τάρρα, she arranged her feathers over them;
infin. ϑεαρῆται.

ϑειλῆ, *s. f. gen. of* ϑεαλῆ.

ϑειῆται, *adj.* certain, sure.

ϑειῆται, *s. f.* a real sister.

ϑειῆ, *s.* the end, last.

ϑειῆται, *s.* the end; ἄ ν-ϑειῆται ἄιμῆται, in the end of time.

ϑειῆται, *see* ἄβαιρ.

ϑεοῖ, *s. f.* the end; *generally used adverbially in the form,*
 ῥά ϑεοῖ, at last.

ϑεοῖ, *s. f.* will, consent; *gen.* ϑεοῖ.

οἶ, *prep. pron.* to or for her: *an intensive prefix, as in* οἶοῖται.

Θεός, *irreg. s. m.* God; *gen.* Θεός; *pl.* Θεοὶ and Θεοί.

Θεοῖ, *with* ἄ *forms a comp. prep. as in the combinations,* ἄ
 Θεοῖ, after thee; ἡμεῖς ν-Θεοῖ, after us; ἡμεῖς ν-Θεοῖ,
 after them; ποῖται ἡμεῖς ἡμεῖς Θεοῖ, before it nor after it.

Θεοῖ, *adj.* vehement, violent.

Θεοῖ, two persons, a pair; *gen.* Θεοῖ.

Θεοῖ, *prep. pron.* to ye.

Θεοῖ, *v. a.* protect, shelter; *infin. id.*

Θεοῖται, *fut. pass.* shall be avenged; *fut. ac.* Θεοῖται, I will avenge.

Θεοῖ, *adj.* fond, beloved.

Θεοῖ, *prep. pron.* off us.

Θεοῖται, *adj.* diligent.

Θεοῖται, *v. a.* avenge; *infin.* Θεοῖται.

Θεοῖται, *v. s.* avenging; ἄν ἄ Θεοῖται οἶται, for its avenging on thee.

Θεοῖται, *adj.* very great, intense.

Θεοῖται, *adj.* transitory, fading, short-lived.

Θεοῖ, *s. m.* a shelter, a protection.

Θεοῖται, *see* Θεάν.

- ὀρθὸς, *adj.* straight, direct. See ἄλῃ or ἄλῃα.
 οὐ, *adv.*, with Δ, as in Δ ἡ-οὐ, to-day.
 οὐκ, *v. a.* deny, refuse; *infin.* οὐκ ἔστι.
 ὅ, *prep.* of, to or for, by or with; *sign of the infinitive mood and past tenses of the indicative; poss. pron.* thy; *prep. pron.* to him or it; ὅ, as a *prep.* meaning to, is used with the article after verbs of motion instead of ἔς, as τῷ νῆϊ ἦν ὁ ἄνθρωπος, he came to the island: ὅ, an *intensitive prefix*, very, exceedingly.
 οὐδ', for ὅ οὐδ', or οὐδ', it was.
 οὐδὲν, *adj.* moist, wet.
 οὐδὲν, *adj.* very sorrowful or sad.
 οὐδὲν, *adj.* likely, probable.
 οὐδὲν, *s. m.* hardship, hurt; *gen.* -οὐδὲν, *pl. id.*
 οὐδὲν, to or of your, combination of the *prep.* ὅ, and the *poss. pron.* οὐ.
 οὐδὲν, *s. f.* anguish, perplexity; *gen.* οὐδὲν. ἄλῃ οὐδὲν οὐδὲν, grieving, *lit.* making grief.
 οὐδὲν, *prep. pron.* to or for them.
 οὐδὲν, *s.* fire; οὐδὲν ἔστι, the fire of jealousy.
 οὐδὲν, *s. f.* sorcery.
 οὐδὲν, *adj. comp.* of οὐδὲν, sore, distressful.
 οὐδὲν, *s. f.* a tempest; *gen.* -οὐδὲν.
 οὐδὲν, *adj.* unfavourable, hard.
 οὐδὲν, *s.* inclement or bad weather.
 οὐδὲν, *s.* a grove, a wood, a thicket; *gen. id.*; *pl.* οὐδὲν.
 οὐδὲν, a contraction of the *prep.* ὅ, of, or to, and the *poss. pron.* μο, my.
 οὐδὲν, *s. m.* the world, the universe; *gen.* -οὐδὲν; *pl. id.*
 οὐδὲν, contraction of the *prep.* ὅ and the article Δ.
 οὐδὲν, see οὐδὲν.
 οὐδὲν, *s. m.* visage, aspect, general appearance.
 οὐδὲν, *s. m.* a band or company, a tribe.
 οὐδὲν, } *s. f.* sorcery, witchcraft; *gen.* -οὐδὲν.
 οὐδὲν, }
 οὐδὲν, *s. f.* a company, a tribe; *gen.* οὐδὲν.
 οὐδὲν, *v. n.* approach, come close to; *infin. id.*; οὐδὲν
 ἔστω ἡ-οὐδὲν, let us approach to the shore.
 οὐδὲν, *s. m.* a back; *gen.* οὐδὲν; *pl.* οὐδὲν.
 οὐδὲν, *adj.* dark, doleful, black.
 οὐδὲν, *adj.* sorrowful, dejected.
 οὐδὲν, see Δοῦν.
 οὐδὲν, *s. m.* grief, sorrow, sadness.
 οὐδὲν, *s. m.* a man, a person; *gen. id.* *pl.* οὐδὲν.
 οὐδὲν, *prep. pron.* to us.

οὐιτ, *prep. pron.* to thee; οὐιττι, *emph.* to thyself.

οὐλ, *irreg. infin.* of τέρε.

οὐρδοιμονν, *s. f.* a thick tempest.

οὐτρὰςτας, *adj.* fervent, diligent, earnest.

έ, *acc. case, pers. pron.* he, it; *the nom. when the assertive verb ιρ and its tenses are used.*

εαςρα, *s.* steeds, cavalry.

εας, *s. m.* a horse, a steed; *gen.* εις, *pl. id.*; ριρ να η-εας, horsemen.

εας, *a negative prefix.*

εας, *pers. pron.* it; ιρεας το ριννε ρέ, it is (what) he did.

εας, *s. m.* jealousy; *gen.* εαςα.

εας, *s. m.* time, season; ρε η-εας αςυρ ρε η-αιμριρ, for a season and a time, an expression of frequent occurrence in the text, and seems a favourite way of expressing an indefinite period of time.

εαςιμαρ, *adj.* jealous: *from* εας, jealousy.

εαςον, *adv.* namely, to wit, *videlicet.*

εαςοτρη, *comp. adj.* light; *from* εας, not, and τρη, heavy.

εαςουαλας, *s. m.* injury; *gen.* -αιας: *recte* εαςουαλας.

εας, *s. m.* death; *gen.* εις.

εας, *v. n.* die, perish, expire; ο'εαςαοαρ, they died.

εαςεαοιη, *infin. and pres. part.* death-wailing; *from* εας, death, and εαοιη, lament, grieve, mourn, wail.

εαςεαοιντεας, *adj. lit.* death-mournful; *from* εας, death, and εαοιντεας, mournful, plaintive, sad, sorrowful; εας intensifies the meaning of εαοιντεας; ειρ η-εαςεαοιντεας, our lives are mournful even to death.

εαςλα, *s. f.* fear, terror; *gen. id.*: αιρ εαςλα, for fear, lest.

εαςιμαρ, *s. f.* want. *See the quotation under* ζειρ; *gen.* εαςιμαρε.

εαςα, *s. f.* a swan; *gen. id. pl.* εαςαοα.

εαςαο, *gen. pl. of preceding.*

εαςταν, *s. m.* a flock of birds, a covey.

εας, *s. m.* a bird; *gen.* εοιη and ειη, *pl. id.*

εαςλαιτ, *s. pl.* birds.

εας, *a negative particle*; *s.* a cascade, a fall; *gen.* εαςα.

εαςβυο, *s. f.* absence; 'ηα η-εαςβυο, absent from her, without her; *lit.* in her absence.

εαςεαιη, *s. f.* a malediction, a curse; *gen. and pl.* -αιη.

εαςεαιη, *v. a.* curse; ο'εαςεαιη ρε, he cursed.

εαςζαιο, *adj.* nimble, quick, active; οεαν ζο η-εαςζαιο αν υας, make quickly the grave.

εἰς τὸν, *s.* a vessel, a ship, a boat.

εἰς, *adj.* some, certain.

εἰς, *adj. pron.* other, another.

εἰς, *s.* a mischievous intent or purpose.

εἰς, *see* εἰς.

εἰς, *adv.* together.

εἰς, *s. m.* one place.

Εἰς, *s. f.* Erin; *gen.* Εἰς; *dat.* Εἰς.

εἰς, *s.* an uprising, a rising; *gen. id.*; ὅς τοι εἰς τὸν ἄρ' ἡ ἀύριον, to the time of the rising of the day upon the morrow.

εἰς, *const. past.* used to rise; *imp.* εἰς.

εἰς, *v. n.* arise, depart; *inf.* ὅς εἰς τὸν ἄρ' ἡ ἀύριον, it is time to depart from this place.

εἰς, *comp. prep.* with ὅς or τὸν, as τὸν εἰς, after; ὅς ἡ-εἰς, after her.

εἰς, *emph. form of pers. pron.* εἰς.

εἰς, *v. n.* listen, list; *inf.* ὅς εἰς: the person or thing listened to is always preceded and governed by the *prep.* εἰς, as εἰς εἰς τὸν ἄρ' ἡ ἀύριον, listening to the music

εἰς, *s.* a wing; *gen. id. pl.* εἰς; *gen. pl.* εἰς.

εἰς, *v. n.* fly; *inf.* εἰς, ἡ εἰς, flying.

εἰς, *s. m.* a learned person; *gen. and pl.* εἰς.

εἰς, *s. m.* knowledge.

εἰς or εἰς, *prep.* under, as εἰς ἡ εἰς, under their wings; about, upon, or on, after verbs of motion, as ὅς εἰς τὸν ἄρ' ἡ ἀύριον εἰς τὸν ἄρ' ἡ ἀύριον, they used to come every day to feed about the distant parts of the country; throughout, as εἰς Εἰς, throughout Erin; εἰς, *adv.* in turn.

εἰς, *used instead of the modern* εἰς or εἰς, *pt. tense of assertive verb* εἰς.

εἰς, *recte* εἰς, *subj. past of* εἰς, see; ὅς εἰς, until (she) saw.

εἰς εἰς, *comp. prep.* for; when used it follows verbs of motion.

εἰς, *see* εἰς εἰς.

εἰς, *put for* εἰς, *prep.*, and ὅς, *poss. pron.*, under your.

εἰς, *adj.* long; *irreg. comp.* εἰς εἰς.

εἰς, *v. a.* leave, forsake, quit; *inf.* ὅς εἰς.

εἰς, *irreg. v. a.* get, obtain, procure; *inf.* ὅς εἰς; *perf.* εἰς; *perf. pass.* εἰς and εἰς; the latter form being that which occurs in the text; *fut.* εἰς, εἰς, they shall get; ὅς εἰς, we shall

die; *cond.* *ḡéabaimn* or *ḡeobaimn*; another form of the conditional is *ṑaḡaimn* or *ṑuḡaimn*, which is always used after *ṑá*, if, *muna*, unless, *ní*, not, *naḡ*, that not, and *ḡo*, that. See quotation under *beaḡ*.

ṑáḡbáil, *v. s.* a leaving, a departing, a quitting.

ṑáilte, *s. f.* a welcome; *gen. id. pl.* *-tiḡe* and *-teaḡa*.

ṑáiltiḡ, *v. a.* welcome, greet; *ṑáiltiḡior*, *pres. hist.* welcomes; *ṑáiltiḡior Fionnḡuala ḡo móir ṑoime*, Fionnḡuala welcomes him greatly.

ṑairiḡe, *s. f.* the sea; *gen. id.*

ṑairnéir, *v. a.* narrate, make known, publish; *inf. id.*

ṑam', contraction of *ṑá*, the *prep.*, and *mo*, *poss. pron.* under my.

ṑa'n, for *ṑa* and *a'n*, the article.

ṑan, *v. n.* stay, remain, wait; *inf. id.* *ṑ'ṑanaḡaim* or *ṑ'ṑuireaḡ*; also *a'n*.

ṑaoḡ, *v. n.* assent, yield; *inf. id.* *ṑaoḡaḡ*; *ṑaoḡaḡar*, they assented.

ṑarriḡaḡ, *s.* comparison; *a b-ṑarriḡaḡ a b-ṑuaḡaḡar a'n ṑruḡ ṑin*, in comparison (with) what they suffered upon that current.

ṑár, *v. n.* grow, increase; *inf. id.* *ṑár*.

ṑár, *adj.* empty, vacant.

ṑeaḡur, *s. m.* worth, goodness; *a'n a ṑeaḡur ṑéim*, for his own worth; beauty, as *a'n ṑeaḡur a n-ṑeille*, for the beauty of their form.

ṑeaḡ, see under *a'n*.

ṑéaḡaim, *v.* I can or I am able; *perf. id.* *ṑ'ṑéaḡ*, as *níor ṑéaḡ ṑi*, she was not able; *ní ṑéaḡamaḡoḡ*, we are not able.

ṑéaḡair, *def. verb.* I know, but used only negatively, as *ní ṑeaḡar-ṑa*, I know not; *ní ṑeaḡamaḡair*, we do not know.

ṑéaḡmaḡair, see *éaḡmaḡair*.

ṑeall, *s. f.* treachery, deceit, falsehood; *gen. id.* *ṑeille*:

ṑear, *s. m.* a man; *gen. and pl. id.*

ṑear, *v. a.* shower, pour, give, make; *inf. id.* *ṑ'ṑearḡaim*; with *ṑáilte* it signifies to bid welcome.

ṑearann, *s. m.* land; *gen. id.* *-ainn*.

ṑearḡ, *s. m.* anger; *gen. id.* *ṑearḡe*.

ṑéáir, *adj.* better, *comp. of* *maḡ*, good; *super. id.* *ṑ'ṑéáir*, best; *ṑ'ṑéáir ṑealb aḡur ṑeanaḡ*, the best of form and figure; *idiom of the nom. of description*.

ṑeáa, see *ṑior*.

ṑearaimn-ṑi, *fut. for* *ṑearṑaimn-ṑi*, *emph. cond.*, I would know.

- ƿearþa, *adv.* henceforth, henceforward, in future.
 ƿeic, *irreg. v. a.* see; *inf.* ƿ'ƿaicƿin or ƿ' ƿeicƿin; *cond.* ƿo cƿeað, would see; *pres.* ƿo cƿm, I see; *perf.* ƿo cƿnnaƿic, saw; ƿo cƿnncaðaƿ, they saw.
 ƿeioƿ, *s. f.* power, ability to do a thing; an ƿeioƿ, is it possible? ní h-éioƿ, it is not possible.
 ƿeioƿm, *s. m.* an exertion, an effort; *gen.* ƿeaðma; *pl.* ƿeioƿmeanna.
 ƿeille, *see* ƿeall.
 ƿéin, *self*; *an emphatic affix.*
 ƿeic, *v. a.* watch, observe, regard; *inf.* ƿeicƿioin.
 ƿeic-cíum, *s. f.* a gentle tranquillity or silence; *of the sea,* a placid calm; *from* ƿeic, tranquillity, silence, and cíum, *adj.* still, quiet, placid.
 ƿeoil, *s. f.* flesh; *gen.* ƿeóla.
 ƿiaðónaƿe, *s. f.* presence; a b-ƿiaðónaƿe, *comp. prep.* in the presence of, before.
 ƿiaƿƿiaƿiƿ, *v. n.* ask, inquire; *irreg. inf.* ƿ'ƿiaƿƿiaƿiƿiƿ; ƿ'ƿiaƿƿiaƿiƿ ƿe óioƿ, he asked of them.
 ƿioðbað, *s. f.* a forest, a wood; *gen.* -aioe.
 ƿion, *s. m.* wine; *gen.* ƿiona.
 ƿionƿa, *s. f.* the murder of a relation; *gen.* -aile.
 ƿionnaðað, *s. m.* a proper name; *gen.* -aio.
 ƿionnaƿa, *s. f.* Finola, the heroine of the tale; *gen.* -uaƿann.
 ƿioƿ, *adj.* true; *but mostly used as an intensitive prefix to signify* quite, complete; ƿioƿa ƿioƿ, that it was true.
 ƿioƿanbƿann, *comp. adj.* quite faint, or weak.
 ƿioƿcaom, *comp. adj.* very or truly gentle, affable.
 ƿioƿcƿuaio, *comp. adj.* very hard or vehement.
 ƿioƿmioƿcaƿ, *s. f.* great enmity or aversion.
 ƿioƿ, *s. m.* knowledge, intelligence; *gen.* ƿeaƿa.
 ƿioƿia, *s. m.* the true God.
 ƿioƿeola, *comp. adj.* very intelligent.
 ƿioƿinne, *s. f.* truth; *gen.* id.
 ƿleapƿ, *s. m.* a wand, a rod; *gen.* ƿleioƿ.
 ƿliuc, *adj.* wet.
 ƿo or ƿaoi, *prep.* under; *also* ƿa.
 ƿoçaƿ, *s. f.* presence, company; a b-ƿoçaƿ, *comp. prep.* with, together with, along with, *in which construction it is generally employed.*
 ƿoðail, *v. a.* divide; *pt. part.* ƿoðailce.
 ƿoƿan, *v. a.* serve; *inf.* ƿoƿanin; aƿ ƿoƿanin ƿo ƿiƿciƿ, serving the kings.

- ʔoʒaɪɪ, *v. a.* proclaim, announce, decree; *inf.* ʔoʒɪað :
 ʔo ʔoʒɪað aca, it was proclaimed by them.
 ʔoɪɪɪɪʒ, *v. a.* show, reveal; *inf.* ʔoʔoɪɪɪɪɪʒað; ʔo
 ʔoɪɪɪɪʒeð, *perf. pass.* was shown.
 ʔoɪɪ, *v. a.* relieve, help; ʔoɪɪʔeap, *fut. relative*, shall re-
 lieve; ʔoɪɪʔɪoɪɪ, *imp. pass.* as ʔoɪɪʔɪoɪɪ ɪeac an eaɪɪ an
 éan, let the flock of birds be relieved by thee.
 ʔoɪɪʔe, *adj.* perfect, faultless.
 ʔoɪaɪ, *s. m.* an outside covering; *gen.* -aɪʒ; *pl.* -aɪʒe.
 ʔoɪam, *adj.* empty, void.
 ʔoɪcað, *s.* a bathing, a bath.
 ʔoɪɪap, *adj.* manifest, clear; *comp.* nioɪ ʔoɪɪʔe,
 ʔo'n, contraction of ʔo, *prep.* and an, the; ʔona, contrac-
 tion for ʔo, the *prep.* and a, the *poss. pron.*
 ʔoɪ, ancient form of aɪɪ, the *prep.*, which see.
 ʔoɪoɪoɪa, *adj.* renowned, famous.
 ʔoɪ, *adv.* yet, moreover, still.
 ʔoɪɪaʒað, *s.* a bathing; ʔoɪɪaʒað ʔo ʔéanam, to bathe,
lit. to make a bathing.
 ʔoɪaɪ, *adj.* fretful, furious.
 ʔoɪaɪʔeapɪɪʔe, *s. f.* a furious or raging sea.
 ʔeapɪoal, *v. a.* attend, serve, wait on; *inf.* ʔeapɪoal, *perf. pass. id.*
 ʔeapɪa, *prep. pron.* with her or it.
 ʔeapɪoɪa, *prep. pron. emph. form*, with me. See also ɪom.
 ʔeap or ʔeap, old forms of ɪeap, the *prep. pron.* and *prep.*
 ʔeap, *v. a. perf. pass.* of ʔaʒ, was obtained or got.
 ʔeapɪeol, *perf. pass.* were attended, minded, or cared.
 ʔeapɪa, *adj.* disturbed, agitated, quarrelsome.
 ʔeapɪ, *s. f.* cold, chillness; *gen.* -aɪɪa.
 ʔeapɪ, *v. a.* he got; *perf.* of ʔaʒ.
 ʔeapɪ-ɪeapɪa, *s. f.* a cold life.
 ʔeapɪ, *adj.* cold, chilly.
 ʔeapɪaɪʒ, *v. a.* freeze, cool, chill
 ʔeapɪ, *s. m.* hate; *gen.* ʔeapɪa.
 ʔeapɪ or ʔeapɪeð, *cond.* of ʔaʒ.
 ʔeapɪ, *s. f.* blood, gore; *gen.* ʔoɪa.
 ʔeapɪ, *v. is*; the *subj. mood pres.* of bɪ; used also in negatives
 and interrog. sentences.
 ʔeapɪoɪ, *v. s.* staying, waiting.
 ʔeapɪaɪ, *v. s. m.* feeling, suffering.
 ʔeapɪaɪ, *v. a.* suffer, endure, bear; *inf.* *id.*
 ʔeapɪaɪ, *s.* endurance, support, a prop; ʔe ʔeapɪaɪ na ʔeapɪ-
 ʒaɪɪe, with the support of the cold wind.

ῥυράιλ, *v. a.* command, require, order; ὁ ῥυράιλ ῥε αἱρ, he commanded him.

ῥυτάιβ, *prep. pron.* under them; *modern*, ῥυτά.

ῥά, *irreg. s. m.* a spear, a javelin; *gen.* ῥαε; *pl.* ῥαοι, ῥαεῖα and ῥαοιῖ.

ῥαβ, *v. a.* seize, take, *as in the perf. pass.* ὁ ῥαβὰδ ἡ-εἰς ὁ'αοῖρε, her steeds were seized for Aoife; ὁ ῥαβ βίοῦῥαδ ἱαῖρῥνέν, Lairgnen started, *lit.* a start seized Lairgnen; take possession of, *as* ὁ ῥαβ αἰῖρεαῖαρ αοῖρε, repentance seized *or* took possession of Aoife; take up, *as of* an encampment, *as* ὁ ῥαβὰοαρ longῥοῖτ ann, they took up an encampment there; go, *as* ῥαν ἡ ῥῖοῖρ αα αἱαρ ῥαβὰοαῖρ υαῖα, without its knowledge at them (without their knowledge) where ye went (took-to) from them; decide, settle-upon, determine, *as* ῥαβὰμ ἡ ῥῖοῖρ ἰοῖαδ οἰντε κοῖνε, let us decide, O sister, a particular place of meeting; to take a thing (to one's self and feel umbrage), *as* ῥῖοῖρ ῥαἰβ αοἰν ῥεαρ ὁ'ἡ αἰῖῥεαρ ῥῖν αἰῖῥε, αῖτ ἱῖρ ἡ αοῖαρ, one man of the five did not take that to himself, but Lir alone; fall-to, begin, *as* ὁ ῥαβὰοαρ ἡα βῖαἰῖρε αῥ εἱαααοῖνε ῥο ῡῖρ, the brothers began (fell-to, took-to) lamenting greatly.

ῥαβὰιλ, *v. s.* a seizing, a taking; *gen.* ῥαβὰλα.

ῥαβῖαο, *v.* they took; *emph. past. of* ῥαβ.

ῥαῖ *or* ῥαῖα, *adj. pron.* each, every; ῥαῖ αοῖ, everyone, *as* ῥαῖ αοῖ ὁ αἰῖνεαδ ἡν αοἰ ῥῖν, everyone (who) used to hear that music; ῥαῖ αοῖ αα, every one of them; *when* ῥαῖ *or* ῥαῖα *is set before the adj.* οἰῖρεαῖ, *it gives to the latter an adverbial force, as* ῖαἰοῖῥ ῥε ῖῖαν ῖῖῖῖε, ῖῖαῖοῖαρ ῥαῖ ἡ-οἰῖοῖ, he set out upon the road directly south-west.

ῥαῖεαἰν, *s. m.* sand; *gen.* ῥαἰοἰν.

ῥαἰῖ, *s. f.* a shout, an outcry; *gen.* ῥαἰῖε; *pl.* ῥαἰῖα.

ῥαἰῖο, *adj.* short.

ῥαἱαρ, *s. m.* a disease, illness, sickness; *gen. and pl.* -αἱῖ: ῥαἱαρ βῖεῖῥε, a feigned illness.

ῥαν, *prep.* without; *the negative used with the infinitive, as* ῥαν ἡν ῖῖῖε ὁ'ῖῖῖαἰλ, not to obtain the sovereignty.

ῥαοἰῖἰῖῖῖε, *s.* the Irish Language.

ῥαοῖ, *s. f.* the wind; *gen.* ῥαοἰῖε; *dat.* ῥαοἰῖ.

ῥαἰῖ, *adj.* rough, boisterous,

ῥαἰῖα, *adj.* brisk, brave, neat.

ῥε, *see* ῥῖο.

ῥεαβὰο, *see* ῖῖῖ.

ἡέαβδαν, *v. a. fut. of ἡάξ.*

ἡεαλ, *adj. bright, white; comp. ἡίλε.*

ἡεαλάν, *s. m. a sudden brightness, lightning; gen. -άν.*

ἡέαρ, *adj. sharp; comp. μίορ ἡέιρε.*

ἡέαρὸοιλίξ, *excessively distressful.*

ἡέαρῖα, *excessively boisterous (i. e. ἀν ἡάιλε), in such cases as these ἡέαρ may be considered as an intensive prefix.*

ἡέαρ, *adj. short; irreg. comp. μίορ ἡίορρα.*

ἡέιρ, *s. f. a magic spell, a charm, an enchantment, a penalty, an injunction; gen. ἡέιρε: ἡ ἡέιρ ὀυμνν βεῖτ μὰ εὐγμαιρ, it is an enchantment for us (we are spell-bound) to be in (its) want or need of it.*

ἡε'ρ, *contraction of ἡὸ and ἡο.*

ἡιλλ, *v. n. do homage or pay respect to, such as inferiors pay to superiors.*

ἡίβε, *indef. indec. pron. whatever, whoever.*

ἡὸ, *conj. though, although, ἡὸ τῆα ἀέτ, comp. conj. however, howbeit, albeit; also εὐὸ.*

ἡὸεαδ, *conj. although, however.*

ἡιλλ, *s. m. attendant; gen. id. pl. ἡιλλαιὸε and ἡιλλαια.*

ἡίορρα, *see ἡέαρ.*

ἡίορρα, *s. shortness; ἡίορρα ἡαοῖα, shortness of life.*

ἡλαε, *v. a. take; infin. ἡλαεαδ.*

ἡλαεαδ, *infin. of ἡλαε.*

ἡλαν-ἡεαλ, *comp. adj. pure-white.*

ἡλαρ, *adj. green.*

ἡλαν, *v. a. clear, cleanse, purify.*

ἡlic, *adj. cunning, wise.*

ἡλομ, *s. a loud noise, a roar; ἡλομ οομιννε, the roar of the tempest.*

ἡλόρ, *s. f. speech, a voice; gen. ἡλόιρε.*

ἡλουαρ, *v. n. go, proceed, move; infin. ἡλουαρεαέτ or ἡλουαρεαέτ; οο ἡλουαρ ῖε ἀρ ἀν μ-βαίε ἀμαέ, he went out of the place; οο ἡλουαρεαοαρ ῖόμπα, they went forward.*

ἡνάέ, *s. a manner, fashion, custom; οο ἡνάέ, adv. usual, customary.*

ἡνίομ, *s. m. an act, a deed; gen. ἡνίομα; pl. ἡνίομαρτέα.*

ἡνύρ, *s. f. the face or countenance; gen. ἡνύιρε.*

ἡο, *conj. that; used with the subj.; no ἡο, or ἡο, conj. until; prep. to, which is used after verbs of motion, such as ἡλουαρ, ῖίξ, τῖξ, τέρὸ, and becomes ἡυ before a vowel;*

with, *as* neam̃ ʒo na neállab̃, heaven with its clouds ;
ʒo v-tí, up to, *or* ʒo tí.

goin, *s. f.* a wound, a hurt; *gen.* guine; *dat.* guin.

goipe, *adj.* contiguous, close by; 'nar ngoipe, near us.

ζοιῖν, *adj.*: being alive, fresh.
ζοῖντ, *adj.*: bitter, sour, salty.

50nΔ, *also* conΔ.

ἡγάδο, *s. m.* love, trust; *gen.* ἡγάδο.

ἡμίονος, *adj.* detestable, abominable.

ἥλιον, *s. f.* the sun; *gen.* ἡέline.

ὑμάρδς, *s. f.* danger, jeopardy; *gen.* -δς.

ğuiò, *v. n.* pray; *infin.* to ğuiòe.

Ḥuīn, *see* Ḥōīn.

հլ, *s. m.* weeping, crying; *gen.* հլի.

Sup, conj. that, so that; form of 50 used before perfect tense.

γυράβ, *subj. mood pres. and past of the assertive verb γρ.*

sur, prep, see 50.

ζυτ, *s. f.* a voice; *gen.* ζοτΔ, *pl. id. and* ζοτΔηηΔ.

ī, *pers. pron.* she, her.

i. contraction of $\iota\omicron\delta\omicron\alpha\eta$, *adv.* namely.

150, them, acc. of pers. pron ἡς, they; the nom. form when used with the assertive ἵ and its tenses.

1 January, s. January.

ἵστην, *adv.* after, afterwards; *with infinitives it has the meaning of the English auxiliary "having" in past part.* as ἵστην ὁ-τελεῖν, having come; ἵστην ὅτι, after that.

matins, s. matins, morning prayer.

1 ἀρμόδιεα, *s. f.* a pursuit.

ՀԱՅՐԻ, *v. n.* ask, seek; *irreg. infin.* ՀԱՅՐԱԾԻՑ; Մ'ՀԱՅՐ ԴՐՈՒ ՀԱ
ՇԼՈՒՄՆ, she asked of the children.

ἰσημεριος, *adj.* western.

1b, *v. a.* drink.

ἵσον, *prep.*, between; also εἰς ἵσον; *adv.* at all, indeed, as
 ni h-eaō ἵσον, not at all.

ıřřıonno, s. m. hell; gen. ıřřıonno.

um *and* um, about.

imćian, *adj.* far, remote, long, as Ե իմպիր imćian, for a very long time; *comp.* imćéine.

1010, *v.* play; *infin.* 1010π.

ἰμῶντες, v. s. playing: *the infin. of ἰμῶν.*

imprière, *s. m.* a prayer, a supplication; *gen. id.*

impñom, *s. m.* care, concern.

ἰμῆσακτ, s. f. an adventure, expedition; *gen. and pl.*
-ἀκτα; *lit.* a going.

- 1mč1g, *v. n.* be-gone, depart; *infin.* 1mčeačt.
 1n, *prep.* put for *an* or *ann*: sometimes used as a form of the article *an*.
 1ná, a combination of preceding *prep.* and *a*, the *poss.* or *rel. pron.* in his her, its, or their, in which.
 1nġean, *s. f.* a daughter, woman, a girl; *gen.* 1nġine; *pl.* 1nġeana.
 1nġeil, *v. n.* feed; *infin.* o'1nġeilt.
 1nir, *s. f.* an island; *gen.* 1nirē; *pl.* 1nirēaōa.
 1nniol, *v. a.* prepare, make ready; *infin.* 1nnlioō, *perf. pass. id.*
 1nnir, *v. n.* relate, tell; *infin.* 1nnirin.
 1nnrinn, *s. f.* the mind.
 1omaō, *s.* many, much, plenty.
 1omaġallma, *s. gen.* of 1omaġallma, a mutual discourse, a dialogue; oō ōruioeaoar 'na ġ-coinne, ġo paŋġaoar a n-1omaō 1omaġallma o'a čéile, they approached towards them till they reached (into) the place of mutual discourse to each other (*i. e.* till they were within ear-shot of each other).
 1omainn, *prep. pron.* on us.
 1omarpacč, *adj.* excessive, profuse; ġo h-1omarpacč, *adv.* very much, immensely.
 1omōa, *adj.* abundant, as 1omōa a mlioō, abundant their mead.
 1omōa, *s. f.* a couch, a bed.
 1omġabáil, *v. n. inf.* of 1omġab, go, depart, pass-on.
 1omlán, *adj.* entire, full, complete; ġo h-1omlán, *adv.* entirely, fully, completely, perfectly.
 1omorpo, *adv.* moreover, however.
 1omčura, *comp. prep.* as for, concerning, as to, with respect or regard to.
 1oná, *conj.* than; often contracted to 'na: used also for 1ná.
 1onao, *s. m.* a place; *gen.* -ao; *pl. id.*; 1onao cinnre coinne, a certain trysting-place.
 1onann, (*see* pēacč) used here for 1oninun, *adj.* dear, beloved, desirable.
 1onap, *s. m.* a coat, a mantle.
 1onoučpačtač, *recte* anoučpačtač, *adj.* unkind; from *an*, not, and *oučpačtač*, kind.
 1onġantač, *adj.* wonderful, surprising.
 1onġantar, *s. m.* wonder, astonishment, surprize; *gen.* -air.
 1onġna or -ao, *s. m.* wonder, astonishment, surprise; *gen.* 1onġanta.
 1oninun, *adj.* dear, beloved; *irreg. comp.* nioŋ annra.

10nnpadiḡ, *v. a.* advance upon, approach; *irreg. infin.* o'10nnpadiḡið.

10nnap, *conj.* so that.

10nnap, *s. f.* an uncomfortable condition, misery, distress; ḡa'n 10nnap rin, in that misery.

10nnpuiḡe, *comp. prep.* to, towards, and used with verbs expressive of motion, as ḡáiniḡ ri ḡoimpe ḡa'n ḡamáiḡ rin o'10nnpadiḡe tiḡe, she went forward in that way to the house; o'á 10nnpuiḡið ḡéin, to himself.

ir, the assertive verb it is; *pt.* bað, ba, or buð; *subj. pres and past.* ḡurab.

ir, a form of ḡur, and.

lá, *s. m.* a day; *gen.* lae; *pl.* laete; ón lá ániug, from to-day.

laḡair, *v. n.* speak; *infin.* oo' laḡrað and laḡairt; oo laḡair ḡionnghuala lé, Fionnghuala spoke to her.

láim, *s. f.* a hand; *gen.* láime; *pl.* lámá; láim le, hard by, adjacent to, as láim leo, hard by or adjacent to them.

laoc, *s. m.* a hero; *gen.* laoiç, *pl. id.*

laoið, *s. f.* a lay, a poem; *gen.* laoiðe.

lár, *s. m.* the floor, the ground, the earth as contradistinguished from heaven.

le, *prep.* with; becomes lei before the vowel á of the article an; during or for, as ḡe (= le) h-eað, for a time; following verbs or nouns denoting separation, as ḡḡar or oealuḡað, it is translated "from," and with infinitives it has the meaning of to, in order to, as le ḡiḡe o'ḡáḡail, in order to obtain the sovereignty.

le, *prep. pron.* with her. See quotation under laḡair.

leabá or -að, *s. f.* a bed; *gen.* leabčá; *pl.* leapačá.

leac, *s. f.* a flagstone or slate; *gen.* lice; *dat.* lic.

leact, *s. f.* a grave; *gen.* leactá.

leann, *v. a.* cling, adhere, follow, pursue; oo leannapap á ḡ-copa oon čarpaiḡ, their feet adhered to the rock; oo cinneað áca lir oo leannáin, it was resolved on by them to follow Lir; *infin.* leannáin, or leannáin.

leapadiḡ, *v. a.* retain, maintain, preserve; oo leapadiḡ ḡe ḡur o'ḡairnéir á n-imčeačta uile, he preserved and narrated all their wanderings; *infin.* leapuḡað.

leapmáčair, *s. f.* a stepmother.

leat, *s. f.* a half, a side.

leat, *prep. pron.* with thee; also ḡiot: *emph. form,* leatpa.

léiḡ, *v. a.* suffer, permit, let, allow; *infin.* oo léiḡean,

léisíon or léisínt; *consuet. past*, léisgeað, used to permit.

léis, *v. a.* throw, cast; *infin.* léisgean or leisgeað.

leir, *prep. pron.* with him: also rir.

leir, *prep.*; *form. of le before a vowel*; also rir.

leitéro, *s. f.* the like.

leit; *s. f.* a side; *lit.* a half.

lem', *combination of prep. le, and mo, the poss. pron.*: also nem'.

leo, *prep. pron.* with them: also riu and rrið.

leor, *s.* sufficiency, plenty.

lia, *s.* a stone.

lib, *prep. pron.* with ye: also rиб.

lic, *see* leac.

linn, *prep. pron.* with us; also rinn and ruinn: *emph. form*, linne.

liom, *prep. pron.* with me; also ream: liomra, *emph. form*.

lion, *v. a.* fill; *infin.* lionað; ro lion re, he became filled.

lionnfuað, *comp. adj.* cold flowing.

lir, *s. m.* a proper name; *gen. id.*

lo, *see* la.

loc, *s. m.* a lake; *gen.* loca.

locán, *s. m.* a little lake.

loct, *s. f.* a fault; *gen.* locra, *pl. id.*

loirc, *v. a.* burn; *infin.* ro loircað.

lom, *adj.* bare, lean.

longþorir, *s. m.* a military camp.

lonnrðis, *v. n.* flash, shine out.

luað, *v. a.* utter, pronounce; *infin. id.*

luað, *adj.* active, swift; ro luað, *adv.* quickly.

luðt, *s. m.* a tribe, a family, a people.

luðtmari, *adj.* wide, capacious.

luðarðe, *adj. comp. of* beað.

luið, *v.* lie, rest centre; ro luiðeað (*consuet. past*) re ameapð a ðloinne, he used to lie among his children; ro luið a ðigne ðir a ðeatnar cloinne, his mind centred on his four children; alight, as referring to the swans, luiðþrom ðir an loc, we shall alight upon the lake; *infin.* ro luiðe.

luinn, *prep. pron.* put for linn.

luinn, *adj. gen. mas. of* lonn, impetuous.

má, also mað, *conj.* if; used with the indicative mood. See ra, if.

mac, *s. m.* a son; *gen.* mic, *pl. id.*

macáma, *see* maccaom.

- μαῦσος, *s. m.* a young person ; *gen.* μαῦσος ; *pl.* μαῦσος.
 μαῦσος, *s.* the equal, the like, parallel.
 μαῦσος, *s. f.* the morning ; *gen.* μαῦσος.
 μά, *s. m.* a plain.
 μά, *prep.* with, along with.
 μά, *v. n.* live, exist ; *infin.* μαῖναι and μαῖνεσθαι.
 μά, *s. f.* woe, sorrow, pity ; *gen.* μά.
 μα, *adv.* well, then, therefore.
 μα, *adj.* good, happy, useful ; *irreg. comp.* νίος πέρις :
 ἵπμα ἵπνε ἵπ, we like that ; ἵπμα, *adv.* well.
 μα, *s. m.* a chief, a leader ; *pl.* μαί.
 μαῖος, *s. f.* goodness, a good thing ; *gen.* μαῖος.
 μά, *s. f.* malediction, a curse ; *gen.* -μα, *pl. id.*
 μαῖος, *s.* tenderness, *gen. id.*
 μά, *adj.* bald, empty, vacant ; *comp.* μαί.
 μά, *s. m.* an empty or deserted rath.
 μά, *adj.* soft, tender, gentle ; smooth, as ἡ μά ἡ μά, in a smooth plain.
 μα, *adv.* as like ; μα ἡ, where, as μα ἡ ἡ, where they were ; μα ἡ ἡ ἡ, likewise ; μα ἡ ἡ, so, in that manner ; μα ἡ ἡ, together ; μα ἡ ἡ, along with.
 μα, *see* μα.
 μα, *s.* the morrow ; ἡ ἡ ἡ ἡ, upon the (*lit.* its) morrow.
 μα, *v. a.* kill, slay ; *infin.* μαῖναι ; *μῖναι* ἡ ἡ ἡ, *fut. pass.* shall be killed.
 μα, *v. s.* killing, slaying ; *gen.* μαῖναι : *infin. of* μα.
 μαῖος, *s. m.* a cavalcade.
 μαῖος, *s.* cavalry.
 μά, *adj.* excellent.
 μά, a contraction of μά, if, and ἡ, is ; *recte* μά.
 μά, *s. f.* a mother ; *gen.* μά ; *pl.* μάῖος, μάῖος, and μάῖος.
 μά, *s. m.* treachery, fraud, deceit.
 μά, *s. f.* bulk, size, greatness, quantity ; *gen.* μέος.
 μά, *s. f.* mead ; *gen.* μέος, *pl. id.* : also μέος.
 μέος, *v. a.* increase, add, enlarge ; *infin.* μέουσθαι.
 μέος, *s. m.* the middle ; μέος ὅς, midnight.
 μέουσθαι, *v. s.* an increase, an addition.
 μέος, *adj.* glad, joyful, merry.
 μέος, *s. f.* the mind, memory, intellect ; *gen.* -ος.

- μεαριῖς, *adj. gen. fem. of μεαριός*, excited, raging.
 μεαριῦσθαι, *v. s.* a wandering, a straying.
 μεαριός, *irreg. comp. degree of ολός*, bad.
 μέριον, *s. f. dat. of μέριον*.
 mill, *v. a.* destroy, ruin; *inf.* τοῦ μίλλειν: *pt. part.* μίλλων.
 μίλλειν, *v. s.* destroying; *gen.* μίλλων: *the inf.* of mill.
 μίλιον, *s. f.* sweetness, *gen. id.*
 μίμιος, *adj.* frequent; ὅσοι μίμιος, *adv.* often, continually.
 μιοῦσις, *adj.* loving, affable.
 μιοῦσις, *see* μεαριός.
 μιοναῖος, *v. a.* make-small; *formed from the adj.* μίον *or* μίον, small, fine.
 μίση, *irreg. comp. of ολός*, bad.
 μίση, *pers. pron. emph.* I myself.
 μίση, *s.* due time, a proper season.
 μνῆ, *see* βεῖν.
 μοι, *poss. pron.* my.
 μοῦ, *adv.* early, soon.
 μοῦνον, *interj.* welcome; *adj.* welcome.
 μολῶ, *v. a.* praise; *inf.* μολῶν.
 μονοῦ-ῶν, *comp. adj.* blue-edged or bordered; *from* μονός, *s. m.* an edge, a border, a fringe, and ὡν, blue.
 μονοῦ-ῶν, *comp. adj.* red-bordered.
 μόριον, *adj.* great, large; *irreg. comp.* νίον μοι: ὅσοι μόριον, *adv.* very much, greatly.
 μόριον-υῖον, *comp. adj.* very vain, proud, or boastful, haughty.
 μινντεαριός, *adj.* familiar, kind, friendly, courteous.
 μινντιον, *s. f.* a people, family, or tribe; *gen.* -τιον.
 μίον, *s. f.* the sea; *gen.* μίον.
 μίον-ῶν, shall be killed; *fut. pass. of* μίον, kill, slay; *recte*, μίον-ῶν.
 μίον, *s. f.* natural affection; *gen.* μίον.
 μίον-ῶν, *s. f.* the Province of Munster; *gen.* -ῶν.
 μνῆ, *conj.* unless, if not.
 μύριον, a wall, a house, a rampart; *gen.* μύριον; *pl.* μύρια.
 να, *gen. sing. fem. of art. ἡ*, the; and the *pl. form* for all cases and genders.
 'να, contraction of ἡ, than.
 να, *adv.* neither, nor; *neg. particle used with imp. mood.*
 ναί, *adv.* not, that not; *when used it introduces dependent sentences.*
 ναοῖς, *adj.* holy, sacred.
 νῆ, that not (= ναί and πο, sign of past tense) and introduces

dependent sentences, as Δ ουβαιρε Δοιρε ζυρ τυρο νάρ
λέιζ λέ 120, Aoife said that it was you yourself that
- would not permit them with her.

νάρ, *a contraction for* ανν αρ, *in our. See also* 10νάρ.

νεαδ, *indef. indic. pron.* anyone, any person; ζαδ νεαδ,
every one, every person.

νέαλ, *s. f.* a cloud; *gen.* νέιλε; *pl.* νέαλτα.

νεαμ, *s. f.* heaven; *gen.* νιμε; *dat.* νιμ.

νεανντα, *s. f.* a nettle.

νεαρτ, *s. m.* strength; *gen.* νειρτ.

νί, *neg. adverb*, not; νί λυζαίρε, not the less.

νί, *s. m.* also νιò, a thing, a matter, an affair; *gen.* νείτε,
pl. id.

νίον, *neg. adverb, used with past tense, as* νίον β'άι
λε φιοννγυαλ, Fionnghuala did not like.

νο, *conj.* or; no ζο, until.

νοα, *pron.* that not.

νυαλλ, *s. m.* a shout.

νυαλλουβα, *s. m.* lamenting.

νίμιρ, we did; *consuet. past of* ζνίμ, I do; also ζνιòμίρ.

ó, *prep.* from; *conj.* when, since; ó ριν αμαδ, from that
out, thenceforward.

οβαίρ, *s. f.* a work, labour; *gen. and pl.* οίβρε; *pl. also*
οίβρεαδ.

οβαnn, *adj.* sudden, quick; ζο h-οβαnn, *adv.* suddenly.

οατα, *see* υατ.

οο, *combination of conj.* ó, and οο, *sign of past tense.*

όζ, *adj.* young; *s. m.* a youth; *gen.* όίζε; *gen. and pl.*
όζα.

οζαμ, *s. m.* an ancient Irish manner of writing; *gen*
οζαίμ.

όζλαδ, *s. m.* an attendant, a young man.

οίρε, *s.* a tutor, a foster-father; *gen. id. pl.* οίριρε, and
οίρεαδ.

οίρε, *s. m.* death, fate; *gen. id.* οίρε κλοιννε λίρ, the fate
of the Children of Lir.

οιòρε, *s. f.* a night; *gen. id. pl.* οιòρεαδ : οιòρε άίριζέ, a
particular night; οοιιιοnn na h-οιòρε ρο ανοατ, the
tempest of this night; αν οιòρε ανοατ αμδιν, this
night only; αν οιòρε αραοίρ, last night; ζαδ n-οιòρε,
every night.

οίζρε, *s. f.* ice, *gen. id.* : modern, λεαο-οίζρε.

οίλ, *v. a.* nourish, rear; *infin.* οίλεαμδιν.

οίλε, *indef. adj. pron.* other, another.

οίλε, *see* ειλε.

oileán, *s. m.* an island; *gen.* oileáin, *pl. id.*

Oιλλιολλ, *s. m.* a proper name; *gen.* Οιλλιολλας.

ὅτι, *conj.* for, because.

οἰσβειαντ, *s. f.* a good action or deed.

οἰκνύω, *s. f.* a reproach.

συνέλευσις, *s. m.* an assembly, a conference, a convocation, a synod, council; *gen.* -δίου.

οἰκεῖν, s. the sea-coast.

օրրթօթօ, *v. s.* delight, entertainment, diversion, melody; և ր
լսօ առ քսէրար րոն րձ հ-օրրթօթօ րօրի, these four
(children) were their delight; ու ճրրմրօ քօլալց քօլ
նա ճրրթօթօ րօրմ քօլ նա ո-քալօ րոն, historians do
not reckon (any) music or melody before (in comparison
to) the music of these swans.

οἰκιστάριον, v. s. standing, an erect position.

ól, *v. s.* drinking.

olc, *adj.* bad, wicked; *irreg. comp.* níor meap̃a or mīp̃oe:
 1r olc linn, it is bad with us, *i. e.* we grieve.

ὄν, contraction of *prep.* ὅ, and the article ἄν; written also ο'ν.

ονόρη, *s. f.* honour; *gen.* ονόρηδ.

ορδοῖς, *v. a.* appoint, arrange, dispose; *infin.* ορδοῦν.

οπουξδò, *v. s.* arrangement, condition.

om, *prep. pron.* on me.

οἱς, *prep. pron.* on them.

οὐρανῷ, *prep. pron.* on ye.

οπισθιν, *prep. pron.* on us; also οπισθιν.

ΟΡΡΥΙΟΝ, *see* ΟΡΡΑΔΙΟΝ.

οἱτ, *prep. pron.* on thee.

ὅρ, *prep.* over, above; ὅρ α λεαῖτ, over their tomb; ὅρ λοῖ
 Θεργδεργ, over (alongside) Lough Deirghdeirc;
when joined to the adj. ἄρσ it has an adverbial effect, as
 ὅρ ἄρσ, loudly. See *parag.* II, 27, 144.

οἶστος, *s. m.* a cessation, a desisting from.

οἶνον, *s. m.* a sigh, a groan.

πάτρις, *s. m.* proper name, Patrick; πάτρις ἁγιότης, Holy Patrick.

πίον, *s. f.* pain, torment; *gen.* πείνη; *dat.* πείν.

πῖναδò, *s. f.* affliction, punishment, torment.

πεκαδὶς, s. m. a sinner.

πεδτ, s. a pet, a darling; *gen.* πεδτα; *pl.* πεδταϊν.

πόζ, *s. f.* a kiss; *gen.* πόιζε; *pl.* πόζα.

ἡδύχοῦ, fut. tense third pers. sing. of τείρω, go; recte ἡδύχοιτο.

παῖναι *recte* παῖναιμεν, we shall go; *fut. of* τεῖναι.

ῥαὐ, *infin. of* ἀβαιν.

ἡδὲ, *infin. of ἁδαιρ*, say.

ἡδὲ, *subj. mood past of sub. verb βί*, be thou; ἡδὲδαι, *consuet. past.* ye were wont to be.

ἡδὲ, *perf. of obsolete verb ἡδῶιμ*, I say; *it is only used in this tense, as ἡδὲ εἰς τὸ ἡδὲ*, what he said is; *a favourite way of introducing a quotation.*

ἡδῶιμ, *see ἡδῶι.*

ἡδῶι, *s. m.* a part, a division, a detachment.

ἡδῶι, *s. m.* prosperity; *gen.* ἡδῶι.

ἡδῶι, *s. m.* a prince's seat; *gen.* ἡδῶι; *pl. id. and ἡδῶι.*

ἡδῶι, *adj.* prosperous.

ἡδῶι, *prep. see ἡδῶι, of which it is a form.*

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *s.* will, desire, pleasure; ἡδῶι, according to my will.

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *v. n.* freeze, congeal.

ἡδῶι, *s.* frost; -ῶι (134).

ἡδῶι, *adv.* ever, up to the present; *also ἡδῶι.*

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *irreg. v. n.* reach, arrive, attain; *perf.* ἡδῶι; *infin.* ἡδῶι.

ἡδῶι, *s. m.* a king; *gen.* ἡδῶι; *pl.* ἡδῶι.

ἡδῶι, *s. m.* sovereignty, kingship, *gen. id.*

ἡδῶι, *s. f.* a point, a top; *gen.* ἡδῶι.

ἡδῶι, *prep. pron., see ἡδῶι.*

ἡδῶι, *irreg. perf. of ἡδῶι*: ἡδῶι, *perf. pass.* was made.

ἡδῶι, *s. m.* shape, form, condition, plight; *gen.* ἡδῶι.

ἡδῶι, *v. a.* crown as king; ἡδῶι, *perf. pass.* was crowned.

ἡδῶι, *gen. of ἡδῶι*, a king.

ἡδῶι, *s. f.* a royal wedding-feast.

ἡδῶι, *s. m.* a royal mansion, a prince's seat; *gen.* -ἡδῶι, *pl. and id.* -ἡδῶι.

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *see ἡδῶι.*

ἡδῶι, *see ἡδῶι, sign of perf. tense.*

ἡδῶι, *an intensitive prefix*, very or exceedingly.

ἡδῶι, *s. f.* choice, selection; *gen.* ἡδῶι; *pl.* ἡδῶι.

ἡδῶι, *comp. adj.* very pure.

ἡδῶι, *prep.* before, in comparison to or with. *See quotation under οἱ ἡδῶι.*

ἡδῶι, *adv.* before; ἡδῶι, before that.

ἡδῶι, *prep. pron.* before her.

noméar, *v. a.* to love greatly; *from* no, *the intensitive,*
and car, love.

nompá, *prep. pron.* before them.

non, *s. m.* a seal, a sea calf.

ruad, *adj.* red; *comp.* ruadíoe.

ruz, *see* beir.

ruinn, *see* linn.

rún, *s. m.* intention, design.

rómeao, *s.* excess; *róméao* o'fuaóct aḡur imf'nióm, excess
of cold and anxiety.

rómóir, *comp. adj.* very great.

ran, *contraction of the prep.* ann or annr, *and the article*
an, the.

ráile, *s. f.* the sea or salt water; *gen. id.*

ráir, *an intensitive prefix.* *See* ráir.

ráiróíðion, *v. a.* completely or effectually shelter, *infin. id.*

ráim, *adj.* pleasant, still, tranquil, composed; *ḡo ráim, adv.*
composedly.

raimail, *s.* a likeness, similitude, resemblance; *ra'n raimail*
rim, in that way.

ranntuig, *v. a.* covet.

raoḡal, *s. m.* life; *gen. -ail.*

raoil, *v. n.* think, imagine; *infin.* raoileadóctaim.

raoicélanos, *comp. adj.* of a noble family or tribe.

raoc, *s. m.* sickness, punishment, tribulation.

ráir, *contraction for* aḡur áir, *and our.*

ráir, *an intensitive prefix,* very, exceeding great.

ráir, *v. a.* satisfy, satiate; *infin.* ráiraim, *and* rairad

rair, *a contraction for* aḡur ir, *and it is.*

rcuioḃ, *v. a.* write, engrave; *infin.* rcuioḃad.

ré, *pers. pron.* he, it.

reac, *prep.* beside, in comparison with, rather than; *oob'ionann*
leó beir áir loó oairbhreac aḡ aḡallam a ḡ-carao
reac oul ár f'raoc-fairrige, it was more desirable to
them to be upon Lough Dairbhreach, discoursing amongst
friends, in comparison to going upon the stormy sea.

reaca, *see* ríoc.

reacáin, *v. a.* avoid, shun; *infin.* ro reacnáo.

reacón, *comp. prep.* throughout; *reacón na mapá ro,*
throughout this sea.

reacpán, *s. m.* a straying, a wandering; *gen. -áin.*

real, *s. m.* a while, an interval of time; *gen.* reala; *pl. id.*
and realta: *ro báosair real faoa fo'n raimail rim,*
they were a long while in that way.

réan, *s. m.* prosperity, fortune, good-luck; *gen.* réin.

- րեան, *adj.* old ; *comp.* րիւնե.
 րեանձօր, *s. m.* a grandfather ; *gen.* րեանձօր.
 րեանօր, *s. m.* an old man.
 րարծ, *adj.* sour, bitter ; *comp.* րարծե.
 րարց, *s. m. and f.* love, affection ; *gen.* րարց and րարցե ;
pl. րարցա.
 րեւօր, *s. f.* a sister ; *gen.* րեւօր ; *pl.* րեւրե and
 րեւրեւձ.
 րեօ, *dem. pron.* this ; *also* րօ,
 րեօլ, *v. a.* sail ; *inf.* րեօլած ; օձ րեօլած, sailing.
 րջան, *for* ճշար and ջան.
 րջար, *v. a.* separate, part, release, deprive ; *inf.* րջարած
 and րջարահան ; օձ րջարար Բար րիօլ Լե րէան, I have
 deprived your race of prosperity ; *lit.* I have parted
 your race from (with) prosperity.
 րջարած, *v. s.* a separation, a parting.
 րջաւ, *s. m.* a shadow, a shelter, a shade, cover ; *gen.* րջաւձ,
pl. id.
 րջեւլ, *s. m.* a story, news, intelligence ; *gen.* րջեւլ ; *pl.*
 րջեւլա, and րջեւլա.
 րջիւծան, *s. m.* a wing ; *gen.* -ձն.
 րջոն, *v. n.* rush off in terror, bound, spring ; *inf.*
 րջոնեւծ.
 րջսածած, *s.* a sweeping ; րջսածած ճարծ-անքած, the
 sweeping of a rough storm.
 րջսր, *v. n.* cease, desist, stop, halt ; *inf.* րջսր ; *perf. pass.*
 րջսրեւծ.
 րի, *pers. pron.* she, it ; *emph. form* րիւրե and րիւրի.
 րիւծ, *pers. pron.* they ; *emph. form,* րիւծօրան.
 րիւր, *adj.* west, westward.
 րիւրեւար, *adj.* south-west.
 րիւ, *pers. pron.* ye or you.
 րիւծ, *adj.* fairy.
 րիւ, *dem. pron.* that ; ան րար րիւ, that man ; *written also*
 րիւն and րիւն.
 րիւ, *v. a.* stretch, lengthen.
 րիւն, *comp. degree of* րեան, old ; րիւ րիւն, *sup.* the eldest.
 րիւն, *pers. pron.* we ; *emph form,* րիւնե.
 րիւնրար, *s. m.* an elder, head, or chief of a family.
 րիւց, *s.* frost ; *gen.* րեւցա.
 րիւծա, *s. m.* silk ; *adj.* silken.
 րիւծա, *adj.* fairy.
 րիւլ, *s. m.* seed ; *gen.* րիւլ.
 րիւրջիւծ, *s. m.* true or fervent love.
 րիւծ, *s. m.* a cantred ; *gen.* րիւծա and րիւրե ; *also* a fairy palace.

ῥιῤῥῖνν, *comp. adj.* very melodious.

ῥιῤῥῖαῖα, *comp. adj.* very plaintive, or mournful; *from* ῥίον, very, and εἰαῖα, *adj.* that moves compassion.

ῥιῥιῥῖαι, *v. a. perf. second pers. pl. of* ῥίρ, seek, beg, beseech; *recte* ῥιῥιῥῖαι.

ῥιῥῥῖαῖα, *pres. part.* constantly or ever walking; *from* ῥίον, ever, constant, and ῥῖαῖα, walking.

ῥιῥί, *emph. form of* ῥί.

ῥίτ, *adj.* fairy.

ῥίῥῖαῖν, *s.* a pluck, a thrust, a snatch; *τῡς* ῥῖ ῥίῥῖαῖν ἀρῖνα ἡ-ῥῖαῖν, he gave a pluck at the birds.

ῥῖρ, *s. f.* a sister; *gen.* ῥῖρα; *pl.* ῥῖρῖαῖα.

ῥῖαῖα, *s. m.* a chain; *gen.* -ῥῖαῖ; *pl.* ῥῖαῖαῖα.

ῥῖαν, *adj.* safe, secure, healthy.

ῥῖῖε, *s. f.* a way, a road, a pass; *gen. id. pl.* ῥῖῖῖε.

ῥῖαῖς, *s. m.* a host, an army; *gen.* -ῥῖς; *pl.* ῥῖαῖςῖε.

ῥῖαῖ, *s. m.* a stain, a spot; *gen.* -ῥῖαῖ, *pl. id.*

ῥῖαῖν, *v. n.* think, consider; *inf.* ῥῖαῖνῖαῖ.

ῥῖαῖ, *for* ῥῖαῖ and ῥῖαῖ.

ῥῖαῖαῖν, *v. a.* knot, unite, marry; *inf.* ῥῖαῖαῖν; *perf. pass.* ῥῖαῖαῖν.

ῥῖαῖν, *v. n.* swim; *inf.* ῥῖαῖν.

ῥῖαῖ, *s. m.* snow; *gen.* -ῥῖαῖ.

ῥῖ, *dem. pron.* this; also ῥῖο.

ῥῖαῖ, *s. m.* relief; *gen. and pl.* -ῥῖαῖ.

ῥῖαῖ, *s.* brightness, clearness; *gen. id.*

ῥῖαῖαῖν, *adj.* high-spirited, good-humoured.

ῥῖαῖ, *s. m.* light.

ῥῖαῖ, *adj.* bright, clear; *comp.* ῥῖαῖ, *pl. id.*

ῥῖ, *indecl. s. m.* sake, account; ῥῖ ῥῖαῖ ῥῖ, for your sake; ῥῖ ῥῖ, *comp. prep.* for the sake of, on account of.

ῥῖαῖαῖ, *adj.* special, particular.

ῥῖαῖ, *s. m.* satin.

ῥῖαῖ, *s. m.* a stream, a rivulet; *gen.* ῥῖαῖ, *pl. id.*

ῥῖαῖ, *adj.* little, small.

ῥῖαῖ, *adj.* pleasant.

ῥῖαῖ, *adj.* merry, cheerful, glad, joyful.

ῥῖαῖ, *s. f.* expectation, hope, desire; *gen. and pl.* ῥῖαῖ; ῥῖ αῖαῖ ῥῖαῖ, at whom there was an expectation.

ῥῖαῖ, *v. a.* give, grant, pledge; *perf.* ῥῖαῖ; *fut.* ῥῖαῖαῖ; ῥῖ ῥῖαῖ, I shall give; *fut. as formed from* ῥῖαῖ; ῥῖ ῥῖαῖαῖ, *cond.* would give; also ῥῖαῖαῖ, would bring; ῖ ῥῖαῖαῖ ῥῖ ῥῖαῖαῖ ῥῖ ῥῖαῖαῖ ῥῖαῖαῖ, I am not able to give ye (upon ye) any help henceforward; assign, as ῥῖαῖαῖ

τρέιμρε αἰῶν ceann ðuinn ar an milleadh tugair
 opprainn, assign to us a period and an end to the de-
 struction which thou hast brought upon us; marry, *as*
 το εὐαὶὸ α ἡ-κέαδὸν τὰ ταῦτα, he went imme-
 diately to marry her; bring, *as* τῶν ἀνδρῶν τὸ πᾶ
 ἡν α ἐλάνν το ἐταῦτα, a rebuke was given to
 him for not bringing his children with him (*see also* parag.
 21 of text); take = draw or pull out, *as* τῶν πᾶν
 ἐλὼν τὸν ἀμὰν, she herself drew out her sword; urge,
 induce, *as* an ἔαν τῶν οἷν α λαβρὰ, the woman
 (who) urged you to speak; *with the substantive* αἶρε *it*
has the meaning of perceive, notice, *as* τῶν αἶρε
 ἡλὼν τὸν ἀνδρῶν τὸν ἔαν αἶρε ἡ-ἐλάνν, he perceived
 (gave to his notice) human voices to be at the birds;
 τῶν αἶρε α ἡ-αἶρε α ἡ-αἶρε 'να ἡ-ἐλάνν, she perceived
 her brothers absent from her; cause, *as* ὁρῶν τὸν
 ἰοναδ ἐμ α ἡ-αἶρε, τὰ τῶν αἶρε τὸν οἶν
 ἡ-αἶρε πᾶν ἐλὼν, let us appoint a place to which we
 shall repair if God shall cause a separation on us from
 one another; *in this signification of "cause"* τῶν *is*,
however, oftener joined to το ἔαν, *for the sake of*
emphasis, as ἡ τῶν (τῶν) το ἔαν, it is the ebb that
 has caused it: consider, think, estimate, *with the subs*,
 ἡ, *as* ἡ τῶν οἶν οἶν τὰ ἡ-αἶρε τὸν ἡ-αἶρε τὸν
 τὰ ἡ-αἶρε, they did not consider evil what they ever
 had suffered before that; τῶν πᾶν ἡ-αἶρε ἡ-αἶρε
 ἐλὼν τὸν ἡ-αἶρε an ἡ-αἶρε, he considered that it was
 treachery she had practised; *with the subs.* τὰν, *it has*
the meaning of associating with, *as* τῶν οἶν τὰν
 ἡ-αἶρε an ἡ-αἶρε, they associated with the cleric;
 ἡ-αἶρε cum ar αἶρε τὰν τὸν ἐταῦτα ἡ-αἶρε
 τὸν ἡ-αἶρε, there is not power at us to associate
 with any person henceforward; *with the subs.* αἶρε,
it means knew, *as* τῶν πᾶν αἶρε ἡ-αἶρε an ἡ-αἶρε
 α ἡ-αἶρε, she knew that she was about to destroy
 them; an ἡ-αἶρε πᾶν αἶρε, do ye know (*see also*
 parag. 45); make, *as* τῶν οἶν ἡ-αἶρε τὸν ἡ-αἶρε
 ἡ-αἶρε τὰ ἡ-αἶρε, they made very hard efforts
 with their bodies; turn, *as* τῶν οἶν ἐλάνν ἡ-αἶρε
 ἡ-αἶρε α ἡ-αἶρε an ἡ-αἶρε, the four children
 of Lir turned (gave) their faces or faced towards
 (upon) the woman; yield, *as* ἡ-αἶρε τὸν ἐταῦτα,
 not to yield obedience; τῶν ἡ-αἶρε, grasped, *lit.* gave
 a pluck; αἶρε τὰν ἀνδρῶν, rebuking, *lit.* giving
 rebuke.

ταίς, *adj.* strong, vigorous.

ταίρι, *adj.* dear, loving, beloved; ἢ ταίριε ὕμῳ αὐτοῦ ἐλάννῃ ῥῖν, 'na mo ἐλάνν ῥέιν, it is more beloved with me these children than my own.

ταίρι, *s.* trust, loyalty, friendship; *gen. id.* ἡ δὲ ταίριε λείρ αὐτοῦ ὁδοῦν ἐγὰρ, that there is not trust with him to send his children to thee.

τάλαν, *s. m. or f.* earth, soil, ground; *gen.* τάλμαν.

τάλλ,

τάν, *s. m.* time, used in an adverbial sense as ἀντάν ῥῖν, then.

τὰνα, *adj.* thin.

τανῦρα, *see* τάρ.

ταὸβ, *s. f.* a side; *gen.* ταοίβε; *dat.* ταοίβ; *pl.* ταοῦδ; ῥε αὐτοῦ ταὸβ, by their side, alongside them: ταὸβ ὅς ἐμβαίρει, to associate: ταὸβ ῥε ταοίβ, side by side.

ταὸβῆρον, *comp. adj.* pregnant.

τάρ, *irreg. v. n.* come; also τῖς; *perf.* ἐάνῳ, *fut.* τιοῦσθαι; *inf.* τεᾶν, τῖγεσθαι, *consuet. pt.* used to come; τανῦρα, *emp. perf.* I came; τῖς λέει, you can.

τάρ, *prep.* over, across, beyond, *i. e.* in preference to, as τανῦρα ἐμὴν ἡ ἡμετέραν τάρ ἡ δὲ ἡμετέραν οἴε, I came to this island beyond (in preference to) every (other) island.

τάρει, *comp. prep.* after; also τάρ εἰς.

τάρει, *an impersonal verb*, was shown, was revealed.

τάρη, *v. defec.* it happened or fell out, chanced to be, befell; τάρη τυχαίη ἡμετέραν οἴε, a great misfortune happened to Lir; met, as ἡμετέραν οἴε ἡμετέραν οἴε, until a young man of a noble family of the tribe met them.

τάρη, *prep. pron.* over them.

τάρη, *s. m.* thirst, drought.

τάρη, *impers. form of the sub. verb* τάρ; ἢ οἴε αὐτοῦ τάρη, it is evil what is at us now, *i. e.*, what has come upon us.

τε, ἀν τε, *indef. pron.* he that, whosoever.

τεᾶν, *s. f.* a house; *irreg. gen.* τῖγε; *dat.* τῖς; *pl.* τῖςτε.

τεᾶν, *v. n.* congeal, condense, as in the historical tense; τεᾶν ὁδοῦν ἀν τανῦρα, the water congealed.

τεᾶν, *v. s. m. from* τῖς *or* τάρ, a coming, an approach, an arrival; *gen.* -αῖτα.

τεᾶν, *s. m.* teaching, instruction; *gen.* -αῖτα.

τεᾶν, *s. m.* a household, a family; *gen.* -αῖτα, *pl.* -αῖτε.

τεᾶν, *irreg. v. n.* go; *inf.* οὐλ; *perf.* κυᾶν, went;

- τέιζοίρ, *consuet. pt.* used to go ; το εὐαθάρ, they went ;
 ῥαράο, *fut.* shall go.
 τείλζ, *v. a.* cast, fling ; *inf.* τέιλζεαν, or -ζιπτ.
 τεμε, *s. f.* a fire ; *gen.* τεμεαδ, *pl.* τειντε.
 τί, *with prep.* διη signifies "about to," as διη τί α μιλλτε,
 on the point of their destroying, *i. e.* about to destroy
 them ; ζο τί, up to, until, as ζο τί αν βράτ, up to the
 judgment.
 τιαρ-εὐαδ, *comp. adj.* north-west.
 τιζ, *v. n.*, see ταρ, *v. n.*
 τίζ, see τεαδ.
 τίζεαρνα, *s. m.* a lord ; *gen. id.*, *pl.* τίζεαρναδ.
 τίζεαρναρ, *s. m.* lordship, dominion ; *gen.* -αιρ.
 τίμείολλ, *s. a.* a circuit, a compass ; α ο-τίμείολλ, *comp.*
prep. about, around, as α ο-τίμείολλ λοα θαιρβρεαδ,
 around Lough Dairbhreach : τίμείολλ is generally used
 in this compound prepositional form and in such phrases
 as 'να τίμείολλ, around her, ιονα ο-τίμείολλ, around
 them.
 τιοβραδ, see ταβαιρ.
 τιοραδ, see ταρ.
 τιομαιν, *v. a.* bequeath, bestow, give ; *inf.* *id.*
 τιομρuiζ, *v. a.* collect, congregate, bring together ; *inf.*
 τιομρuiζαδ.
 τιοιόλ, *v. a.* assemble, collect.
 τίρ, *s. f.* a country, a land, a nation ; *gen.* τίρε, *pl.* τίόρεα ;
 τανζαθαρ α ο-τίρ, they came ashore.
 τλαδτ, *s. f.* a garment, a vesture ; *gen.* τλαδτα, *pl. id.*
 τόζ, *v. a.* raise-up, lift, elevate ; *inf.* τόζβάιλ.
 τοίγε, *s.* a house, a dwelling.
 τοιλ, *s. f.* will, consent ; *gen.* τολα.
 τοιρβεαρτ, *s. m.* pregnancy.
 τοιρείορ, *s.* fruit, conception, pregnancy ; *gen.* -ρα.
 τοιρμ, *s. f.* a sound, a report, a great noise.
 τονν, *s. f.* a wave ; *gen.* τuiνne, *dat.* τuiνν, *pl.* τοννα.
 τορμάν, *s. m.* a roaring sound, a rumbling noise.
 τορραδ, *adj.* fruitful, pregnant.
 τορραδ, *s. m.* fruit ; *gen.* τορραδ, *pl.* τοιρτε.
 τόρuiζεαδτ, *s. f.* a pursuit, a pursuing ; *gen.* -εαδτα.
 τρα, *adv.* see ζιό or ειό.
 τραίζ, *s. f.* the strand, the ebb of the tide.
 τραοταρ, *2nd pers. sing. perf.* thou hast subdued or put
 down.
 τραρτα (ζο), *adv.* hitherto, up to this time.
 τρατ, *s. m.* time ; *gen.* τρατ ; αν τρατ, when, as soon as.

τράτ, *s.* prayer time, the canonical hours; *pl.* τράτanna and
τράττα; ἄξ ρέαναι τράτ, keeping the canonical hours.
τρε, *prep.* through, by, on account of; *becomes* τρερ *before*
a vowel.

τρεαβ, *s.* a dwelling-house, a residence; *gen.* τρειβ.

τρεαβλαοιο, *s. f.* trouble, tribulation, grief, sickness.

τρέαν, *adj.* strong, mighty, powerful; *comp.* τρέινε.

τρεαρ, *ord. adj.* third.

τρεατάν, *s. m.* the heaving of the waves; *gen.* -άν.

τρέιζ, *v. a.* abandon, desert, forsake; *inf.* τρέιζεαν; *perf.*
pass. τρέιζεαδ, was abandoned.

τρέιμπε, *s.* a space of time, a period.

τρειρε, *adj. irreg. comp. of* λαοιορ, strong.

τρεοιορ, *s.* guide.

τρι, *num. adj.* three.

τριαλλ, march, proceed, go; *inf.* *id.*

τριαρ, *s.* three persons.

τριατ, *s. m.* a lord, a chief.

τροιζ, *s.* a foot; *gen. pl.* τροιτεαδ.

τρυαζ, *interj.* woe, alas.

τρυαζ, *s. f.* pity, woe, wretchedness.

τυ, *pers. pron.* thou; τυ πέιν, thyself.

τυαδ, *s. m.* the North; *gen.* τυαδ: τάνζαοαρ ζο bun na
banna buδ τυαδζ, they came to the mouth of the Bann,
which was North, *i. e.* in the North.

τυαλαινζ, *adj.* able, capable.

τυαρ, *s. m.* an omen, presage, foreboding; *gen. and pl.* -αιρ;
τυαρ τυιρε, an omen of grief.

τυαραιζβάιλ, *s. f.* a report, an account, repute.

τυαρζαινν, *pres. part. and inf.* beating; τρέαν-τυαρ-
ζαινν, violently beating.

τυατ, *s. m.* a tribe, a people; *gen.* τυαττα.

τυβαιρτ, *s. f.* misfortune, mischief: *see quotation under*
τάρλα.

τυζ, *see* ταβαρη.

τυιζ, *v. a.* thatch, cover-in; *inf.* τυιζιοδ: ἄξ τυιζιοδ,
pres. part. covering.

τυιζ, *v.* know, understand; τυιζ-ρε ἄ λιρ, understand, O
Lir: τυιζιορ, *hist. pres.* understands; *inf.* τυιζριν.

τυιλλ, *v. a.* merit, deserve, earn; *inf.* τυιλλιοι and τυι-
λεαηαιν.

τυιnn, *see* τονν.

τυιρρε, *s.* weariness, depression; *gen. id.*

τυιρρεαδ, *adi.* weary, tired, depressed.

τσιμη, *v. n.* descend; το τιμη αν ξαοτ πέ, the wind descended with it, *i. e.* the night.

τσιτ, *v. n.* fall; *infin.* τιτιμ.

τιρο, *pers. pron. emph. of* τι.

υαδα, or υαδ, *prep. pron.* from him or it: το εονηαιρε (ρε) να η-ειν υαδα αν αν λοε, he saw the birds from him on the lake.

υαξ, *s. m.* a grave; *gen.* υαξ, *pl. id.*

υαδ, *prep. pron.* from ye.

υαιμ, *prep. pron.* from me.

υαιμμ, *prep. pron.* from us.

υαιρ, *s. f.* an hour, time; *gen.* υαιρε: αν υαιρ, when: don υαιρ, at once, at the one time.

υαλλ, *s.* a wail, a lament.

υαλλαε, *adj.* vain, proud, boastful, haughty.

υαλλουδα, *s.* a deep wail or lament.

υαυα, *adj.* noble; *comp.* υαιρε.

υαεα, *prep. pron.* from them.

υεαν, *interj.* alas; *modern,* οεαν.

υετ, *s. f.* the breast, bosom; *gen.* οεα.

υο, *dem. pron.* that yonder, that there.

υοε, *s.* care, heed, attention, thought; *gen. id.* See under ταβαιρ.

υιλε, *indef. adj.* all; εο η-υιλε, *adv.* entirely.

υιμε, *prep.* about, around; υιμε ριν, therefore, on that account.

υιρε, *prep. pron.* upon her or it.

υιρε, *s. m.* water; *gen. id.*

υιμ, *prep.* for, concerning,

υιμα, *prep. pron.* on them, about them.

υιματ, *prep. pron.* about thee.

υιμλα, *s.* obedience, submission.

υιρ, *adv.* very, exceedingly; written υιρ before words whose first vowel is slender.

υιβριμνε, *s. f.* chest.

υιρεαρ, *s. m.* a cast, a throw, a shot.

υιρεαοτρομ, *comp. adj.* very light.

υιρεαοριουεαο, to rejoice or rejoicing much.

υιρεαοριουεαο, *s. m.* rejoicing.

υιρεαοριουεαο, *v. s.* a speech.

υιρε, *adj. comp.* of υιρ, easy.

APPENDIX.

APPENDIX.

NATIONAL SCHOOLS.

Programme of Examination in the Irish Language for Pupils of 5th and 6th Classes in National Schools.

FIRST YEAR. (a.)—Grammar to the end of the regular verb, with the verbs *is* and *tá*.

(b.)—Twenty pages of an Irish Phrase Book; or the phrases in the First and Second Irish Books published by the Society for the Preservation of the Irish Language.

SECOND YEAR. (a.)—Grammar to the end of Syntax.

(b.)—Twenty additional pages of a Phrase Book; or an equivalent in prose or poetry to the Story of Oisín in Tír na n-óg.

(c.)—Translation of the Second Book of Lessons into Irish.

THIRD YEAR. (a.)—A more critical knowledge of Grammar.

(b.)—The Story of Déirdre (omitting the poetry), or the Children of Lir;¹ or some equivalent book.

(c.)—Translation of the Third Book of Lessons into Irish. A short letter or essay in Irish.

Pupils who have made the necessary 100 days' attendances, and who have been regularly enrolled in the 5th or 6th Class, may be examined for Result Fees in Irish. A fee of 10s. will be allowed for each pupil who passes in the foregoing programme, on the usual conditions laid down for Examinations in Extra Subjects.

By Order,

WM. H. NEWELL, }
JOHN E. SHERIDAN, } Secs.

Education Office, Dublin,
October, 1878.

¹ Published by the Society for the Preservation of the Irish Language.

INTERMEDIATE EDUCATION BOARD
FOR IRELAND.

Programme of Examinations in Celtic for 1884.

JUNIOR GRADE.

CELTIC.—*Maximum of Marks, 500.*

	Marks
1. Tóruigheacht Dhiarmuda agus Ghráinne. Part I. Omitting sections 23, 24, and 25.	120
(Published by the Society for the Preservation of the Irish Language.)	
2. Grammar.	120
3. A passage or passages from an easy Gaelic author for translation at sight. (Help may be given by a vocabulary.)	70
4. Short English sentences for translation into Gaelic. (Help may be given by a vocabulary.)	70
5. Outlines of the history of Ireland from the introduction of Christianity to A.D. 1172.	70
6. Gaelic Spelling (to be estimated from the whole of the candidate's exercise).	50
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	— 500

MIDDLE GRADE.

CELTIC.—*Maximum of marks, 500.*

	Marks
1. Toruigheacht Dhiarmuda agus Ghrainne. Part II.	125
(Published by the Society for the Preservation of the Irish Language.)	
2. Grammar.	100
3. A prose passage from a Gaelic work, for translation at sight. (Help may be given by a vocabulary).	100
4. An easy passage for translation into Gaelic. (Help may be given by a vocabulary).	65
5. Outlines of the history of Ireland from A.D. 1172 to 1558 inclusive.	65
6. Gaelic spelling (to be estimated from the whole of the candidate's exercise).	45
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	— 500

SENIOR GRADE.

CELTIC.—*Maximum of marks, 500.*

1. Forus Feasa air Eirinn. Book I., Part I.	} 150
Mac Ghniomhartha Fhinn (ancient version).	

(Both Published by the Gaelic Union.)

	Marks
2. Grammar.	85
3. A passage from a Gaelic author for translation at sight.	80
4. A passage of English for translation into Gaelic.	85
5. Gaelic spelling (to be estimated from the whole of the candidate's exercise.)	50
N.B.—In case of grossly bad Gaelic spelling, the candidate may be wholly disqualified in Celtic.	
6. Celtic Literature. O'Curry's <i>Lectures on the MS. Materials of Ancient Irish History</i> . First Four Lectures.	50
	<hr/> 500

ROYAL UNIVERSITY OF IRELAND.

Programme for Examinations in Celtic, 1884.

MATRICULATION EXAMINATION.

CELTIC.¹—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.

¹ Candidates presenting for Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

The books for the present are :—

Annala ríogácta Éireann,¹ 1592 to 1598, inclusive.

Two short poems by Cucoigrich O'Clery, given in O'Curry's MSS. Materials of Irish History, pp. 562-569.

3. Translations of easy sentences into Irish.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. Annala ríogácta Éireann, 1598-1603 inclusive.

Oíde Cloinne Uir.²

2. More advanced questions in Grammar.

3. Longer passages for translation into Irish.

4. History of Ireland during the reign of Elizabeth.

FIRST UNIVERSITY EXAMINATION.

CELTIC—*Pass.*

1. Translation from two works.

The books for the present are :—

Oíde Cloinne Tuipenb.³

Teagairc Fílaí, by Tady Mac Brodin.

2. Questions on Grammars and Idioms.

3. Translation of a piece of English prose into Irish.

¹ 4to, Dublin, 1851. By John O'Donovan.

² Published by the Society for the Preservation of the Irish Language.

³ The Atlantis, vol. iv., p. 115, &c.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Leabap bpeačneč*¹ together with the *Duan Eipeannač*, and *Duan Albanač*.
2. More advanced questions on Grammar and Idioms.
3. Early History of Ireland, to commencement of the Incursions of the Northmen.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES PROCEEDING TO THE B.A. DEGREE.

CELTIC.²—*Pass.*

1. Translation from two prescribed works.

The books for the present are :—

*Pled Duin na n-Ġeö.*³

*Cač Muiġe Leana.*⁴

2. Grammar and Idioms.

3. Translation of a piece of continuous English prose into Irish,

———*Honours.*

In addition to the Pass Course :—

1. *Longer mac n-Urniġ.*

*Coġaö Ġaeöel pe Ġallaib.*⁵

¹ Irish Version of Nennius. Dublin, 1848. *Duan Eireannoch*, p. 220, &c.; and *Duan Albanach*, p. 270, &c.

² See note, p. v.

³ Battle of Magh Rath. Dublin, 1842. By John O'Donovan.

⁴ Battle of Magh Leana. Dublin, 1855. By Eugene O'Curry.

⁵ Wars of the Danes. London, 1881. By Dr. Todd.

2. Elementary Philology of the Irish Language.
3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman invasion.

B.A. DEGREE EXAMINATION.

CELTIC.—*Pass.*

1. Translation from prescribed works.

The books for the present are :—

Sep̃gl̃ige Conculaiñ.¹

Scela na Eper̃gi.²

Compac F̃ir̃diab̃.³

2. Elementary Philology of the Irish language.
3. History of Celtic (Irish) Literature.

— *Honours.*

In addition to the Pass Course :—

1. Cain Ãig̃illne.⁴

2. Philology of the Irish Language. [Ebel's Zeuss.]

EXAMINATION FOR M.A. DEGREE.

CELTIC.

1. b̃peač̃a cõmãič̃cepa.

2. Transcript, with contractions fully set out, and translation from some selected MS.

¹ The Atlantis, 8vo, vol. i., p. 362, &c. Dublin, 1858. By E. O'Curry.

² 8vo, Dublin, 1865. By J. O'B. Crowe.

³ The Manners and Customs of the Ancient Irish; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

⁴ Ancient Laws of Ireland, vol. ii., p. 22. 8vo. London, 1869.

The tract selected for the present is :—

The History of Alexander the Great, in the Leabher Brec.

3. Philology of the Celtic Languages.

N.B.—The Candidates will be expected to show a knowledge of the works of Zeuss, Ebel, Windisch, and other Celtic scholars,

RULES.

THIS Society is instituted for the Preservation and Extension of the Irish as a spoken Language.

1. This Society shall consist of a Patron, President, and four Vice-Presidents, with Members and Associates.
2. The qualification for Membership shall be an annual subscription of at least Ten Shillings, and for Associates, One Shilling.
3. The Society shall be governed by a Council, chosen from the Members, which Council shall consist of not less than thirty, including the President, Vice-Presidents, two Secretaries, and two Treasurers. Five Members of the Council to form a quorum.

4. The Presidents and Secretaries of Branch Associations, in connexion with the Society, shall be Members of the Council.
5. The Council shall have power to manage the affairs of the Society, and to make by-laws for the better regulation of its own proceedings.
6. The President, Vice-Presidents, and thirty Members of the Council shall be elected annually, on St. Patrick's Day, by means of voting-papers furnished to every Member of the Society.
7. The Treasurers and Secretaries shall be elected annually by the Council.
8. A General Meeting of the Society will be held annually at such time and place as shall be determined from year to year by the Council.

MEANS.

The object of the Society being the Preservation and Extension of the Irish as a Spoken Language, the following means are proposed for that end:—

1. To encourage a familiar use of the Language by those who know how to speak it, and to offer premiums for proficiency in the study of it.

2. To promote the formation of Classes wherever facilities exist.

3. To encourage the establishment of Parochial or other Associations.

4. To procure that the Irish Language shall be taught in the Schools of Ireland, especially in the Irish-speaking districts.

5. To publish cheap elementary works, from

which the Language can be easily learned, and to furnish same at reduced prices to Classes and Associations in connexion with the Society.

6. To encourage the production of a Modern Irish Literature—original or translated.

In addition to the foregoing, the Society hopes soon to be in a position to publish a journal partly in the Irish tongue, for the cultivation of the language and literature of Ireland, and containing easy Lessons and Reports of the Transactions of the Society. The Council will also take such other measures as they may deem expedient to further the object of the Society.

LOCAL ASSOCIATIONS.

Some Local Associations already in course of formation have expressed willingness to be connected with the Society, being anxious to encourage union, which is a sure means of success. The Council have therefore drawn up a series of conditions which, while providing for united action, will yet leave each Association free to direct its own affairs. They also propose a “Plan of Rules” for the guidance of persons willing to form Associations.

PLAN OF RULES.

1. The Association to consist of a President, Vice-President, and Members.

2. The Association to be governed by a President, Vice-President, and Committee of* —

* Whatever number may be agreed on.

chosen from the Members of the Association, which Committee shall have power to receive members, to make by-laws for the regulation of their own proceedings, and appoint a Treasurer and Secretary. — Members* of Committee to form a quorum.

3. The qualification for Membership to be an annual subscription of — Shillings.†

4. The Committee to have power to establish Irish classes, and to adopt such other measures as they may deem fit to further the object of the Society.

5. The President, Vice-President, and Committee to be elected annually on St. Patrick's Day—a general meeting of the Association being held for that purpose.

Members of Associations and *others* can very materially aid the Society's work, and further the progress of the movement by enrolling Members and Associates of the Society‡ and forwarding subscriptions and lists of names to the Secretary of the Council, who will send card of Membership or Association to each Subscriber.

CONDITIONS OF AFFILIATION.

- I. An Association must consist of at least ten members, including President, Vice-President and Secretary.
- II. Two copies of the Rules of the Association to be forwarded to the Council of the Society in Dublin—one to be retained by the Coun-

* Whatever number may be agreed on.

† The sum to be fixed by the Committee of the Association.

‡ Special Cards have been prepared for this purpose, and will be forwarded to those willing to enrol Associates.

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IX. When funds permit, special premiums and prizes, for competition, shall be offered by the Council to classes in connexion with the Society.

NOTE 1.—If in particular and exceptional cases the subscriptions mentioned above be considered too high, a statement to that effect made to the Council will be favourably considered.

NOTE 2.—To Colleges, Schools, and Classes will be forwarded, *carriage free*, the Publications of the Society, on receipt of an order for Five Shillings' worth, or more: All Book Orders to be sent to the Publishers, M. H. GILL & SON, 50 Upper Sackville-street, Dublin.

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